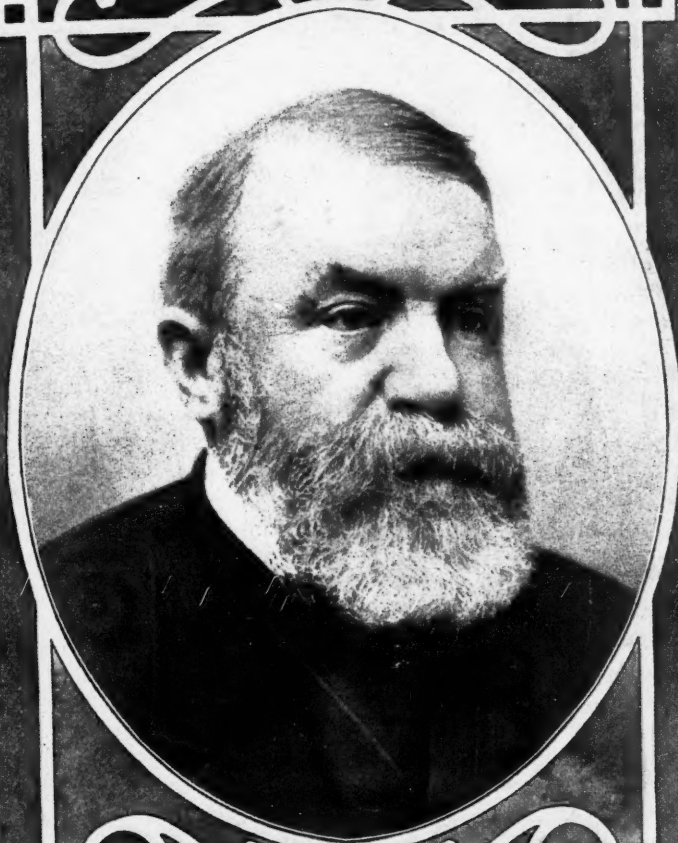


W. L. Moody
Moody

Mrs. Miner

MOODY BIBLE INSTITUTE MONTHLY

FEBRUARY
1926



DWIGHT L. MOODY
1837-1899



D. L. Moody

1886-1926

FOR FORTY YEARS D. L. Moody's vision of the training of Christian Workers has been in the process of realization. For FORTY YEARS a constantly increasing stream of trained men and women have been going out from the MOODY BIBLE INSTITUTE into the "Harvest Fields" in every part of the world.

"The Sun Never Sets" on the MOODY BIBLE INSTITUTE'S service to the world.

THE CORRESPONDENCE SCHOOL

Has been no small factor in this great work for the past twenty years—because

EDUCATION BY MAIL

Has come to be a fully accredited method of securing an education by the leading universities of the world, and is gaining in popularity constantly

It is the most economical method of self improvement known

It is the most convenient system of study ever devised

Thirty thousand students of the Moody Bible Institute Correspondence School, all over the world of almost every age and vocation testify to its value

REALIZE YOUR OFT
MADE RESOLUTION
TO IMPROVE YOUR
EFFICIENCY AS A
CHRISTIAN NOW

PREPARE FOR THE OP-
PORTUNITY JUST
AHEAD OF YOU

GIVE GOD A CHANCE
WITH YOUR LIFE

ENROLL IN A BIBLE
STUDY CORRE-
SPONDENCE
COURSE

*Write for a free prospec-
tus of the ten courses
offered.*

**Moody
Bible
Institute**

Correspondence School

Dept. NO2
153 Institute Place
Chicago, - Illinois



Some of the 35 Buildings occupied by the Moody Bible Institute.

Moody Bible Institute Monthly

FEBRUARY, 1926

EDITORIAL NOTES

At D. L. Moody's Grave

By Alice M. Carvell, Princeton, N. J.

In the hush of a golden eventide

I wended my way once more,

To the sacred spot on that grassy knoll

Where the great man prayed of yore.

It was strangely still, for the crowd had gone;

I lifted my face to the sky,

And a prayer went up from my spirit there

To the Father of love on high.

"May his mantle fall upon me, O Lord,

Unworthy and frail, I know;

May the love and courage of that great heart

Bear fruit in my life below."

The soft breeze whispered about me there

In the hush of that summer eve,

And the peace of God o'er my spirit stole,

And my spirit was loth to leave.

I thought, if the prophet could speak to us

As he spoke in the days of old,

He would surely plead for a greater faith,

And a love that would ne'er grow cold.

The work which he founded—so dear to him,

And for which he had labored sore,

He would urgently bring before us now,

And our effort anew implore.

"Do not fail in the trust that I left to you;

The battle is His, not yours;

God counts on you to be loyal still,

As long as your life endures."

Thus the voice long hushed seems to speak again;

Let its message our zeal renew,

Till we meet him there at the Saviour's side,

In the home of the blest and true.

* * *

This issue commemorates the eightieth birthday of D. L. Moody, and as we are preparing copy for it news reached us that Rev. Charles

Dr. Blanchard
and

D. L. Moody

College, had been called home. The sad event brought to mind the valuable February, 1926

article President Blanchard contributed to *The Presbyterian* last May, entitled, "D. L. Moody's 'Modernism'?" which we republish on another page. Our readers will see from its contents that Dr. Blanchard was probably better qualified to speak of D. L. Moody and his doctrinal views than any Christian leader now living excepting Dr. R. A. Torrey. Therefore, the facts to which he bears witness, even if his testimony stood alone, ought to put at rest the calumny of D. L. Moody's detractors. The event also recalled a personal letter of Dr. Blanchard to the editor-in-chief of the MONTHLY, written several months earlier than the article in *The Presbyterian*. This letter bearing upon the same subject, is one in which Dr. Blanchard expresses himself concerning certain of the detractors of D. L. Moody, in terms which, we trust, it may not be necessary to give the public.

Regarding President Blanchard himself, too much cannot be said. He was a man with a creed, and he followed Emerson's injunction and put his creed in his deed. He dwelt in a glass house but we never heard a rumor against his Christian character. He was a great educator, like his father before him, and Wheaton might have been one of our largest denominational colleges had its president been willing to stifle his convictions on great public questions. One of these questions was that of licensing the liquor traffic, a second was the observance of the Lord's Day, and a third that of secret oathbound orders. Touching the latter, Dr. Blanchard once had an experience at a Northfield conference which he sometimes mentioned. He had read and commented on the Scripture about the prophets that were dumb dogs that could not bark, and evidently D. L. Moody was unusually moved by what he said. At the close of his address the latter came hastily on the platform and said in his abrupt way, "Some of you don't like what Dr. Blanchard has been saying. A man told me today that we could not get money for our schools if we continued to admit this subject (secret orders) to our platform. That's all right. God can get on without our schools very well, but our schools cannot get on without God, and we cannot have God if we are not faithful."

President Blanchard was a great platform speaker. In his prime we never listened to any one who within the range

of his topics, so commanded our attention and stimulated our intellect. He was not a rhetorician, a phrase-maker, a popular declaimer, but a kind of Daniel Webster we should imagine, in the field of theology, education and social ethics. And how true he was to the gospel of Jesus Christ and how interested in the salvation of individual souls! Parents who sent their sons and daughters to Wheaton knew not only that their morals would be guarded, but that their souls' salvation would be sought and prayed for.

We shall not soon see the like again of Dr. Blanchard. God satisfied him with long life. He was approaching four score, but he was active until the end. On Sunday morning, December 20, his family left the house for church and he was preparing to follow them. He did not arrive, and when they returned to make inquiry, they found that he had gone to join the church triumphant. With Mrs. Barbauld this great and good man might have said:

"Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not, 'Good-night,' but in some brighter clime
Bid me, 'Good-morning.'"

He is now with Moody, and Erdman, and Griffith Thomas, and A. C. Dixon, and oh! so many more that he knew and served the Lord with here below. God will not sever them in His blest mansions. "And they shall see his face, and his name shall be in their foreheads" (Rev. 22:4).

* * *

We have a clerical subscriber whose recent correspondence has interested us unusually. He began by answering our question as to what he best

Healthy Readers

liked in the MONTHLY. "Incidents, stories and illustrations," he said. He lamented that we had only one column of "Truth Illuminated," and he thought it ought to be at least a page. We are inclined to agree with him as to this, and hope to do better. "When a minister is orthodox and experienced," said he, "and generally read up and fed up on religious lines, and has more to do than he can do, he needs brightening himself."



D. L. Moody

1886-1926

FOR FORTY YEARS D. L. Moody's vision of the training of Christian Workers has been in the process of realization. For FORTY YEARS a constantly increasing stream of trained men and women have been going out from the MOODY BIBLE INSTITUTE into the "Harvest Fields" in every part of the world.

"The Sun Never Sets" on the MOODY BIBLE INSTITUTE'S service to the world.

THE CORRESPONDENCE SCHOOL

Has been no small factor in this great work for the past twenty years—because

EDUCATION BY MAIL

Has come to be a fully accredited method of securing an education by the leading universities of the world, and is gaining in popularity constantly

It is the most economical method of self improvement known

It is the most convenient system of study ever devised

Thirty thousand students of the Moody Bible Institute Correspondence School, all over the world of almost every age and vocation testify to its value

REALIZE YOUR OFT
MADE RESOLUTION
TO IMPROVE YOUR
EFFICIENCY AS A
CHRISTIAN NOW

PREPARE FOR THE OP-
PORTUNITY JUST
AHEAD OF YOU

GIVE GOD A CHANCE
WITH YOUR LIFE

ENROLL IN A BIBLE
STUDY CORRE-
SPONDENCE
COURSE

*Write for a free prospec-
tus of the ten courses
offered.*

**Moody
Bible
Institute**

Correspondence School

Dept. NO2
153 Institute Place
Chicago, - Illinois



Some of the 35 Buildings occupied by the Moody Bible Institute.

Moody Bible Institute Monthly

FEBRUARY, 1926

*Herald
Packet*

EDITORIAL NOTES

At D. L. Moody's Grave

By Alice M. Carvell, Princeton, N. J.

In the hush of a golden eventide
I wended my way once more,
To the sacred spot on that grassy knoll
Where the great man prayed of yore.

It was strangely still, for the crowd had
gone;
I lifted my face to the sky,
And a prayer went up from my spirit
there
To the Father of love on high.

"May his mantle fall upon me, O Lord,
Unworthy and frail, I know;
May the love and courage of that great
heart
Bear fruit in my life below."

The soft breeze whispered about me there
In the hush of that summer eve,
And the peace of God o'er my spirit stole,
And my spirit was loth to leave.

I thought, if the prophet could speak to us
As he spoke in the days of old,
He would surely plead for a greater faith,
And a love that would ne'er grow
cold.

The work which he founded—so dear to
him,
And for which he had labored sore,
He would urgently bring before us now,
And our effort anew implore.

"Do not fail in the trust that I left to
you;
The battle is His, not yours;
God counts on you to be loyal still,
As long as your life endures."

Thus the voice long hushed seems to
speak again;
Let its message our zeal renew,
Till we meet him there at the Saviour's
side,
In the home of the blest and true.

* * *

This issue commemorates the eighty-ninth birthday of D. L. Moody, and as we are preparing copy for it news reached us that Rev. Charles A. Blanchard, D. D., president of Wheaton College, had been called home. The sad event brought to mind the valuable February, 1926

article President Blanchard contributed to *The Presbyterian* last May, entitled, "D. L. Moody's 'Modernism'?" which we republish on another page. Our readers will see from its contents that Dr. Blanchard was probably better qualified to speak of D. L. Moody and his doctrinal views than any Christian leader now living excepting Dr. R. A. Torrey. Therefore, the facts to which he bears witness, even if his testimony stood alone, ought to put at rest the calumny of D. L. Moody's detractors. The event also recalled a personal letter of Dr. Blanchard to the editor-in-chief of the MONTHLY, written several months earlier than the article in *The Presbyterian*. This letter bearing upon the same subject, is one in which Dr. Blanchard expresses himself concerning certain of the detractors of D. L. Moody, in terms which, we trust, it may not be necessary to give the public.

Regarding President Blanchard himself, too much cannot be said. He was a man with a creed, and he followed Emerson's injunction and put his creed in his deed. He dwelt in a glass house but we never heard a rumor against his Christian character. He was a great educator, like his father before him, and Wheaton might have been one of our largest denominational colleges had its president been willing to stifle his convictions on great public questions. One of these questions was that of licensing the liquor traffic, a second was the observance of the Lord's Day, and a third that of secret oathbound orders. Touching the latter, Dr. Blanchard once had an experience at a Northfield conference which he sometimes mentioned. He had read and commented on the Scripture about the prophets that were dumb dogs that could not bark, and evidently D. L. Moody was unusually moved by what he said. At the close of his address the latter came hastily on the platform and said in his abrupt way, "Some of you don't like what Dr. Blanchard has been saying. A man told me today that we could not get money for our schools if we continued to admit this subject (secret orders) to our platform. That's all right. God can get on without our schools very well, but our schools cannot get on without God, and we cannot have God if we are not faithful."

President Blanchard was a great platform speaker. In his prime we never listened to any one who within the range

of his topics, so commanded our attention and stimulated our intellect. He was not a rhetorician, a phrase-maker, a popular declaimer, but a kind of Daniel Webster we should imagine, in the field of theology, education and social ethics. And how true he was to the gospel of Jesus Christ and how interested in the salvation of individual souls! Parents who sent their sons and daughters to Wheaton knew not only that their morals would be guarded, but that their souls' salvation would be sought and prayed for.

We shall not soon see the like again of Dr. Blanchard. God satisfied him with long life. He was approaching four score, but he was active until the end. On Sunday morning, December 20, his family left the house for church and he was preparing to follow them. He did not arrive, and when they returned to make inquiry, they found that he had gone to join the church triumphant. With Mrs. Barbauld this great and good man might have said:

"Life! we've been long together,
Through pleasant and through cloudy
weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not, 'Good-night,' but in some
brighter clime
Bid me, 'Good-morning.'"

He is now with Moody, and Erdman, and Griffith Thomas, and A. C. Dixon, and oh! so many more that he knew and served the Lord with here below. God will not sever them in His blest mansions. "And they shall see his face, and his name shall be in their foreheads" (Rev. 22:4).

* * *

We have a clerical subscriber whose recent correspondence has interested us unusually. He began by answering our question as to what he best liked in the MONTHLY. "Incidents, stories and illustrations," he said. He lamented that we had only one column of "Truth Illuminated," and he thought it ought to be at least a page. We are inclined to agree with him as to this, and hope to do better. "When a minister is orthodox and experienced," said he, "and generally read up and fed up on religious lines, and has more to do than he can do, he needs brightening himself."

The brother had caused his subscription to the MONTHLY to lapse, but renewed it again. Why? He does not hesitate to tell us why, and it makes good advertising. He was ill when he gave up his subscription, physically and spiritually ill, but now he says: "I have more life of the Spirit and a better knowledge of the natural means of living for health and strength. I thought I should now be better able to digest the addresses and other things in the MONTHLY. I thought also that as I had changed perhaps it had changed, and I think it has. I do not remember seeing so many interesting paragraphs in it before."

That's it! None of our subscribers would ever think of giving up the MONTHLY if they were in all round good health. Good, bright, interesting things are in its pages all the time, but it takes a well person to see them. Our steady readers have sound minds in sound bodies.

* * *

The clerical subscriber above referred to, sends us another letter and gets back to "Truth Illuminated." "If a preacher has enough illustrations that **To Stop Bawling!** are really good, he doesn't have to bawl so. Bawling takes the life out of me, but I have to do it if I can't get enough interesting matter for my sermons. There must be something *powerful* about a sermon. With some I notice it is language (leaves), with others sound (bawling), with others interesting matter. To get plenty of that requires diligence and to be wide awake. I used seven illustrations yesterday. I heard a good illustration over the radio before I went to church in the evening. I believe there are plenty of good illustrations. The thing is to get them."

This brother takes no less than thirteen periodicals at present, and searches through them all for illustrations! He liked our last November issue very much and he promised that if we keep up that kind of good work "it is not likely that my subscription will again lapse."

"Please more good illustrations," is the last word we heard from this brother.

* * *

The Christian Workers Bureau of the Moody Bible Institute sends us a letter from another cleric. This brother is seeking a change of location and is filling out a questionnaire for the bureau. He

Another Kind of Preacher says (italics ours):

"You ask concerning the source of my Bible training and I reply, the Moody Bible Institute. That is why I am so in love with the Institute. When I entered it the Bible was rather a closed book to me. It was there I came to really know the Lord. I have often said I would not trade my years there for John D.'s millions. I have been able to continue my Bible study since leaving the Institute through books most of which I bought while there. I have a few hundred of the very best—Griffith Thomas, Gaebelein, Sir Robert Anderson, Blanchard, Scofield, Orr, Torrey, etc., etc. Then I believe the Bible explains

itself. *I have a habit of rising awhile before the rest of the family and reading the Bible and putting down notes. I have been through the New Testament twenty-four times and will soon finish the Old Testament for the fifth time.* It was at the Institute I learned what books to buy and it was there I received the impulse to arise early in the morning to read my Bible. All of this has been a great blessing in my life. Another thing I praise the Lord for sending me to the Moody Institute for, is that there I learned how to deal with a man about his soul."

Unlike the minister quoted in the preceding editorials, this brother says nothing about illustrations and nothing about "bawling." No real Bible preacher has to bawl. Explaining the text of Holy Scripture never necessitates or calls for that vociferous exercise. Such a preacher also does not feel obliged to strain for illustrations. If he desires them they are to be found in the Bible itself. There are more and better illustrations in the Old and New Testaments than in all the thirteen periodicals mentioned above. And indeed, the explanation of the text when rightly done, suggests its illustrations in the process. It is a great time-saver and a great life-saver. Try it.

Nevertheless, we propose to enlarge our department "Truth Illuminated," for we wish to retain both of these preachers on our subscription list.

* * *

Our December issue contained a reply to charges against the missionaries of the South Sea Islands. Charges that were made against them by James Norman Hall in the *Atlantic Monthly* and endorsed by a correspondent of the San Diego Sun. But this month we are able to record something of a different character by a distinguished traveler who has come across the work of the missionaries in the region of the Polar Sea—Donald B. MacMillan. In the *National Geographic Magazine* for November, he writes (italics ours):

"Upon reaching Hopedale we found the mission flag snapping in the breeze to give us welcome. It would take many issues of the *National Geographic Magazine* to give its readers an adequate idea of what these brave and unselfish Moravian missionaries have been doing on the bleak Labrador coast for the last 154 years! Were it not for the Moravians, there would not be a single living Eskimo on that coast today. From the time that Jensen, standing with outstretched hands in the bow of the boat, called, 'I am your friend,' life has been safe for Eskimos there."

"Eskimo history is the history of all savages, slowly retreating from the outposts of civilization and dying from its diseases. Once a great race, extending to the northern shores of the Gulf of St. Lawrence, they are not to be found today until one reaches the half-breed at Mikkovik, 55° 14'N."

"The strenuous fight of the Moravians has been waged not so much against the ignorance, superstition, evil practices and primitive religion of

the savage, as against the sins of the so-called civilized."

* * *

Bishop Manning of the Protestant Episcopal church of New York, has certainly astonished us. "Sport," he says, "has just as important a place in our lives as prayer. A well-played polo or football game is as pleasing to God as a beautiful cathedral service," so he assures us.

We do not understand the bishop to mean that a "beautiful cathedral service" may be no more pleasing to God than a polo or football game. We could appreciate that and agree with it. We have known of such services. Jehovah Himself speaks of them in Isaiah. "Bring no more vain oblations; incense is an abomination unto me; I am weary to bear them; when you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers I will not hear you" (Isa. 1:10-15).

But the bishop is not speaking in a sarcastic vein. He is serious. He is not condemning formalism in divine worship, but hallowing physical recreation and fun. He leaves us in no doubt about it. He is speaking at the annual convention of the National Collegiate Athletic Association, and he says: "I want to make it unmistakably clear that we of the church approve of the playing of games of golf and tennis on Sunday. Sports are so good that they have their place on any day."

Now we believe in recreation and sport. We advocate it as a means to health for many people, old, young and middle-aged. We advocate it as a Christian duty. We are to glorify God in our bodies which are His (1 Cor. 6:20). A sound mind in a sound body ought to make for the spiritual enjoyment of God and greater fruitfulness in His service.

Moreover, we do not believe that it is the province of the church as such, to legislate for the world. If the world wishes to play golf and tennis on Sunday, that is the world's business, provided it does not interfere with the rights and privileges of Christian worshippers. But we do not believe that the church is justified in saying to its own members "we approve of the playing of games of golf and tennis on Sunday." It is difficult to reconcile the giving of such advice to any flock by a shepherd who is himself regenerated and living in fellowship with God, and who possesses a just sense of the weight of his words and the extent of his influence.

The world and the worldly church will take great comfort from Bishop Manning's pronouncement. We imagine that the pressure upon him thus to express himself was greater than most men could bear. We devoutly thank God that the temptation was not ours. We do not assume to be the bishop's judge, but we are very sorry for him. Meanwhile, the true children of God will not be seriously injured by what he has said, and we prophesy a reaction from his utterances that will make for "righteousness and true holiness."

Moody Bible Institute Monthly

President Nicholas Murray Butler stresses the need of religious education in the family, the school and the university

The Religion Needed

as the only effective protection of society against the law-breaking of the times. This sounds good, but everything depends on what one means by "religious" education. There is only one kind of religious education that has in it any real value of the sort Dr. Butler desires. It is the religion that has divine authority back of it, the religion of the Bible and of Christianity which lays down the law to men with the dictum, "Thus saith the Lord." The multiplication of law-breakers, rich as well as poor, educated as well as ignorant, seems to be keeping pace in these days with the growth of Modernism which denies the inspiration of the Bible as the Word of God.

* * *

The reported discovery of the earlier temple of Ashtaroth at Beisan (formerly Bethsan), Palestine, has great interest for the man of faith. Last

More Light on the Bible

September the University of Pennsylvania announced that its research expedition had unearthed the later temple of the heathen goddess on that site, the temple mentioned in 1 Samuel 31, where the Philistines placed the armor of King Saul. But now the discovery of a still older temple underneath the ruins of the later one suggests that the location may have been a center of worship for the Canaanites in Abraham's day.

After this manner archaeological discovery is continually throwing new light upon the Bible text and affording an opportunity to test its accuracy by contemporaneous history. It is needless to say that the Bible always stands the test, giving us occasion to add that the confirmatory evidence for the truth of the Bible was never so strong as it is today. This new "find" by the way, recalls what was said in our last issue in the editorial note entitled, "Amazing Stupidity."

* * *

Rabbi Wise, of New York, declares his belief in the historicity of Jesus, and going farther, rejects the idea that Jesus' teaching is alien to that of

Rabbi Wise on Jesus

Judaism through its prophets. Some of the rest of us have believed and known this all our lives, but still, for this Jewish leader to admit it will have weight with some people whom the rest of us do not reach. Hence we pass it along.

Nevertheless, the rabbi is careful to have it known that he does not accept Christianity, that to him Jesus is not the Christ. How he can deny this and still admit the historicity of Jesus and the harmony of His teachings with those of the Old Testament, is something that his own orthodox brethren of the Jewish faith would have him explain. That Jesus, the Jew, can be liberated from the great body of dogmas touching the Christ of Christianity the *Agudath Harahonim*

(Union of Orthodox Rabbis) do not believe, and hence they demanded Rabbi Wise's resignation as chairman of the \$5,000,000 United Palestine Appeal, with which demand he complied.

Our stand is taken with the *Agudath Harahonim*. You cannot separate Jesus from the Christ, no more than you can separate the Christ from the eternal Son of God. These three are one and the same. The difference between the orthodox Jew (*Agudath Harahonim*) and the orthodox Christian is this: the orthodox Jew is looking for the first advent of the Christ, and the orthodox Christian is looking for His second advent. The difference between the Reformed Jew (Rabbi Wise) and the orthodox Christian is far more radical and serious. It is about the same as the difference between the modernist and the orthodox Christian. It is a difference involving the inspiration and authority of the Bible and the Godhead and Kingship of the Messiah, to say nothing of the sacrificial meaning of the cross. The true church of Christ is in closer sympathy with *Agudath Harahonim* than with Rabbi Wise.

* * *

This is the name of a monthly "magazine of constructive publicity," published in the interest of the industries of Oklahoma.

Oklahoma Industry

Its publisher is Paul Philip. That which gives us particular interest in it is an editorial in its issue of last October which we have only just seen. The editorial is entitled, "The Bible and Industry," and concludes with a doctrinal statement which was adopted, if we mistake not, at a great international prophetic conference held under the auspices of the Moody Bible Institute in 1914. Introducing the statement the editor writes:

"The time has come for those who believe in the fundamentals of the Christian faith and desire to see those truths emphasized in the education of the youth of our country, to unite and to know what they believe in regard to the authenticity of the Bible."

Such a declaration in an industrial journal is something for which we may be devoutly thankful to God. If all industrial workers thus knew God and His holy Word, how happy and content they would be, and how much they could do to make our world more of a paradise for the rest of us. God would see to it that they were paid good wages also and that their employers should not oppress them (Ps. 81:13-16).

* * *

Chicago's Health Commissioner puts out a monthly bulletin featuring a positive health service. In a recent edition, the commissioner says:

"How Are You Feeling Today?"

"Isn't it about time that we abandon the salutation, 'How are you feeling today?'" First and last, he thinks that salutation has probably done a great deal of harm in reminding people of their ills. He thinks it much better to suggest the health idea than

the disease idea. There was a time when people were ill so much of the time that "How are you feeling today?" was really a live issue. As the commissioner expresses it, it was considered fashionable to be enjoying poor health in those days, but preventive medicine has now taught us that it is easier to keep well people well than to cure them after they are sick. We agree with the commissioner that much of our ill health is mental, and occasionally it is merely an unconscious bid for attention and sympathy. Therefore, let us start this new year by getting health habits. One good health habit leads to other good health habits. What will keep up the health contagion? The answer of the bulletin is: "Sound sleep, good digestion, proper exercise at all seasons of the year, plenty of fresh air, sufficient sunlight and a cheerful mental attitude." Happiness, usefulness and success in life are under God, conditioned on the prevalence of the contagion of health. God desires us to be healthy and happy, and we ought to co-operate with Him to that end as far as possible, remembering the injunction, "Glorify God in your body" (1 Cor. 6:20).

REVERENCE IN WORSHIP

A friend in Iowa recently wrote the Moody Bible Institute in appreciation of the reverence for worship which it seeks to express in its public gatherings, and for its "insistence upon devotion to God in a place set apart for such devotion." He adds: "The Roman Catholics are overzealous, but we are below par . . . When a lad of sixteen years, I was reprimanded in a none-too-immaculate judge's office for not removing my hat in the presence of the judge. Yet I have seen a judge, in later years, walking through God's house with his hat on."

OBEY THE LAW

"Our government is a government of laws. It is a government of majorities, if it is anything. Where would we be without law and order? A man might covet another's wife and take her. We might by strength of arm take the property of the weak. Can any one who gives an order to a bootlegger reconcile it in his own heart as an act of patriotism?"

"Make a new law, then, but do not violate the one there now. A man commits a crime just as much when he is a party to the violation of prohibition law as when he steals. The great federal prison at Leavenworth, with a capacity for 1,200 prisoners, is crowded with 3,000 men who showed a willingness to make a profit from being criminals. Our courts are cluttered with such as they.

"All laws look alike to me. We must abide by them even at the expense of what we may deem our rights. As we pass this seventh anniversary of the end of the most horrible war of all times, we must remember the blessings of peace and practice the patriotism of peace."—Judge Samuel Alschuler of U. S. Court of Appeals.

Christianity and False Evolutionism

Editorial Book Review

IF ANY orthodox college, theological seminary or Bible institute is looking for a text-book on evolution, this is the one we would recommend. There are many books on evolution valuable for the reference library or the individual reader, but for actual class work we know of none that equals this, considering not only its sound scholarship but its scope and method. The author of the book is Alvin Sylvester Zerbe, Ph. D., D. D., professor emeritus, Central Theological Seminary, Dayton, O., and it is published by the Central Publishing House, Cleveland, O. An earlier issue of the MONTHLY contained a brief notice of the book but it justifies the further space to give the following outline of its chapter contents.

Christian and Non-Christian World-Views,

Creationism, or the Biblical Narrative of the Origin of the Physical Universe,

Evolution and Pseudo-Evolutionism, Proofs of Evolution, Origin, Antiquity and Nature of Man,

Are Christianity and Evolutionism Reconcilable?

Scientific Faith or Assumptions, Presuppositions and Postulates of Science.

As an illustration of the thoroughness and orderliness of the author's treatment of the foregoing themes, we might mention that the chapter entitled, "Proofs of Evolution," deals with anatomy, embryology, paleontology and genetics under more than fifty divisions and sub-divisions. There are over ninety divisions and sub-divisions in the chapter entitled, "Are Christianity and Evolutionism Reconcilable?" There is also a complete index of authors as well as subjects, greatly adding to the value of the book.

The following detached sentences from the chapter on "Evolution and Pseudo-Evolutionism" will be found interesting and useful:

It is a proof of the lack of discriminating thought that not merely the uneducated public, but the supposedly educated, could not give a clear definition of the words "evolution" and "evolutionism" if their life depended on it (p. 52). It is the nebulous character of the doctrine that constitutes its strength (p. 53). If scientists meant no more by evolution than growth, progress, development from the lower to the higher in the history of the universe and of man, there would be little controversy at this point (p. 56). But the consistent evolutionist holds that there is no supernatural order at all, but only a dead level of natural law (p. 58). As Professor Huxley writes: "The hypothesis of evolution supposes that in all this vast progression there would be no breach of continuity, no point at which we could say 'this is a natural process' or 'this is not a natural process.'" When Huxley affirms that

all is "continuous" and "natural," he means that at no stage can the idea of God as intervening in the forces of nature or in human history, be entertained. Not even the incarnation and resurrection of Christ are exceptional according to evolutionistic formula. If such events actually occurred they come under natural law (p. 59). That is, mind, intelligence, personality, God are excluded in the doctrine of evolution as expounded by its champions (p. 71).

Perhaps the most interesting chapter in the book, at least for the popular mind, is that on the "Origin, Antiquity and Nature of Man." In this chapter the author deals quite at length with the fossil remains of one kind or another that have been discovered, and which many scientists regard as those of pre-human beings forming a connecting link between the higher orders of animals and man. These remains are found in museums mounted on iron supports, the parts being held together by various devices and every bone accurately joined to its neighbor. Thus the visitor to the museums is naturally led to suppose that the skeletons are really those of creatures which lived from 500,000 to 10,000,000 years ago as the cards attached to them indicate in some cases. But in reality, as Professor Zerbe says, only about a one hundredth part of any one of them is original, the remaining 99-100 being pure "restoration" according to the idea of the scientist as to what the particular being looked like at the time!

The stock in trade of these scientists, in other words, consists in a shrewd marshaling of the so-called Neanderthal man, the Piltdown man, the Heidelberg man, the Java man, and a half-dozen others of minor importance. Professor Zerbe discusses each of these skeletal remains somewhat in detail and shows the fallacy of each, declaring that "the actual original 'find' upon which this whole elaborate hypothesis is based would not fill a bushel basket."

It was Ernst Haeckel, the German atheist whose many forgeries have been repeatedly exposed, who started the fiction of the hypothetical common ancestry of man and apes which is now accepted by Osborne and other American scientists. But, as our author points out, a high European authority, Dr. Erich Wasmann, testifies that no connecting link has ever been found between the hypothetical ancestral forms of our present apes and the man of today. The whole hypothetical pedigree of man, in other words, is not supported by a single fossil genus or a single fossil species.

Space forbids further allusions to the contents of this valuable book, but we close with an extract quoted by the author from the address of President D. H. Scott, of the British Association for the Advancement of Science, who said: "Is evolution then not a scientifically

established fact? No, it is not. * * * It is an act of faith." In other words, as Professor Zerbe puts it, "False evolutionism has been imposed upon an unsuspecting public by the jugglery of skillful sophists."

A SCOTCH THEOLOGIAN ON AMERICAN MINISTERS

A letter from Dr. James Moffatt, of Glasgow, who visited St. Louis last spring, appears in a current issue of a British weekly, in which the theologian expresses particular admiration for St. Louis.

Dr. Moffatt writes with the quaint wit which characterized his addresses here. He says in part

"Ministers out there have few studies, and their libraries are distressingly thin. But they all seem to have motor cars, and they put these at my disposal."

"I was more than ever impressed by the place that religion is taking in the Middle West as part of the community life. The churches out there are not aloof from society by any means. Ministers are members of Rotary clubs, they are even in the Ku Klux Klan. At one place the Chamber of Commerce invited me to lunch to address them upon Christianity."—*St. Louis Globe-Democrat*.

HIGH COST OF MODERN COURTSHIP

Rev. Thomas Barclay Uber told his congregation recently at the Reen Memorial Lutheran Church, that

"More babies and fewer poodle dogs would mean less nervous wrecks. It would also mean fewer club fiends and it might have a lot to do in lessening divorce and separation."

It will not be necessary for a woman to search for something to occupy her mind, Rev. Mr. Uber believes, if she is the mother of several healthy boys and girls.

The bachelor may have found some consolation, however, in the fact that the preacher deplores the passing of the good old days of courtship, "when a young man could call on his lady friend and spend a quiet evening at home looking over the family album or sitting by the piano."

"The trouble," he said, "is not that boys do not love the girls so much as they did in days of yore, but that courtship is getting too expensive."

"Now there must be theaters, dinners and automobile rides until the young man shrinks from it all. Some very fine young men simply cannot afford to finance a courtship in these modern times, much less furnish a home according to modern demands. Think this over, girls. Maybe that is why some of you are not being led to the altar." *St. Louis Globe-Democrat*.

Moody Bible Institute Monthly

D. L. Moody and George Adam Smith—R. A. Torrey Corroborated

By Mr. Charles T. Page, Concord, N. H.

IN APRIL, 1904, some five years after D. L. Moody died, I had a conversation about him with the Rev. George H. Reed, pastor of the First Congregational Church of Concord, N. H., of which I am a member. Mr. Reed informed me that a Congregational minister and author of note had told him that D. L. Moody in the later years of his life modified his theological views and became more "liberal." I did not believe it. And in order that I might convince Mr. Reed that he was misinformed, I wrote or interviewed five men whom I knew personally and who had more or less close relations with Mr. Moody during the later years of his life. Each of these men gave an unqualified denial of the charge that was then made and has since continued to be made, that Mr. Moody had modified his views. They were all men of high-mindedness and truthfulness.

Two of these men expressed themselves in interviews and three by correspondence. The first two were H. M. Moore and S. M. Sayford. Mr. Moore was a member of the Boston firm of Smith, Moore and Company and for many years a trustee of the Northfield Seminary for Girls. Mr. Sayford was equally well-known as a Y. M. C. A. secretary and a worker among college men. The writers of the letters were the Rev. C. I. Scofield, D. D., Mr. George H. Shaw and the Rev. James M. Gray, D. D. Drs. Scofield and Gray require no introduction and their connection with D. L. Moody in the later years of his life is a matter of history. Mr. George H. Shaw was a resident of Middleboro, Mass., and like Mr. Moore, for many years a trustee of Mr. Moody's work at Northfield.

The letters of these three gentlemen are before me and from them I quote. Dr. Scofield writes:

"Mr. Moody, to the very last, preached the same truths with the same emphasis upon which his great ministry had all along been based; that is, he taught the verbal inspiration of the Bible in the original documents, the absolute authority of the whole Bible, redemption by blood alone, salvation by faith alone, a holy life as the fruit of the Spirit, the full deity of Jesus Christ, the lost condition of all men out of Christ and the necessity of the new birth."

Mr. Shaw writes:

"There is no truth in the report that Mr. Moody changed his views. I was with him much in his last years and often heard him preach and had the opportunity of knowing his views. He had one or two persons at his conferences who might have been somewhat liberal, but he did not know it until he heard them. He often said he would not have them again."

Dr. Gray writes:

"In regard to the theology of D. L. Moody of which you ask, I think I can speak with some authority, for it was in his last days that I was closest to him and knew him best. His theology was what it always had been. He had a high regard for George Adam Smith, and I think he really loved Henry Drummond, but when he learned of their divergence from the old standards of truth he would never again invite them upon the Northfield platform, or that of his Institute at Chicago. Speaking of the Higher Criticism, he once said it was more important to know what was in the book of Isaiah than to know who wrote it. This is a common-sense proposition, but the friends of George Adam Smith and his way of thinking, twisted the remark and used it to their advantage. It did not mean, however, that Mr. Moody had in any degree changed his feelings as to the authenticity and integrity of the Holy Scriptures."

To pursue the matter somewhat further. In December, 1923, *The Congregationalist* (Boston) contained an article by the Rev. George L. Cady, D. D., concerning the relations existing between D. L. Moody and Dr. George Adam Smith, of Scotland. This article elicited some correspondence between Dr. Cady and myself, in the course of which, quoting from memory, I said to Dr. Cady that D. L. Moody told Dr. Smith to his face that he believed he was doing the Devil's work. Dr. Cady submitted the question to Mr. W. R. Moody, the son of D. L. Moody, and permitted me to see copies of the correspondence. In this correspondence both gentlemen, Dr. Cady and W. R. Moody, declared emphatically that D. L. Moody would not have made "any such statement to Dr. Smith." However, I felt sure of the substantial accuracy of my recollection, and, quite recently, I have obtained satisfactory confirmation of it.

The confirmation I speak of is found in the *Record of Christian Work*, of July, 1900, page 564. The Christian public is aware that this periodical is edited by W. R. Moody and that it has always represented D. L. Moody's work at Northfield. Page 564 of the issue mentioned is given up to book notices under the general title, "Our Book Table." Among the book notices is one referring to a little book by Henry Drummond, entitled, *Dwight L. Moody: Impressions and Facts*. This book contains an introduction by Dr. George Adam Smith. Dr. Smith's allusions to D. L. Moody were not entirely relished by the reviewer of Mr. Drummond's book, and in expressing himself to that effect, the reviewer showed no hesitancy in conveying the information to his readers that D. L. Moody, "not in confidence but in the presence of witnesses," told Dr. Smith that "he believed the critics were doing the Devil's work." The exact

words of the reviewer follow. After speaking of Drummond's book as merely a sketch of the greater outlines of Mr. Moody's work by one of his most gifted and devoted friends, the reviewer adds (italics mine):

"As such therefore, and not as biography, it is to be welcomed. The introduction by Professor George Adam Smith is however, a distinct infelicity if not worse. And this not because the writer has not said true and strong words of the great evangelist but because Professor Smith has used his opportunity to have his fling, on the one hand, at Moody's 'narrow theory of Scripture,' which he attributes to his 'defective education,' and at the Northfield teaching which he calls 'timid and inadequate'; while on the other hand, he seeks to claim Moody as an indifferentist, to say the least, concerning the higher criticism."

"He quotes him as saying, 'It is not the authorship of the book that matters, but the contents.' Mr. Moody's friends would like exceedingly to know when and where he ever said that. And since Professor Smith has felt free to take the public into his confidence respecting conversations with Mr. Moody, as the two friends drove about Northfield, will he say why he did not tell us that *not in confidence but in the presence of witnesses*, Mr. Moody told him that he believed the critics were doing the Devil's work?"

It is fair to assume that D. L. Moody knew that Dr. Smith was a "critic" and that it was on that ground that he rejected him. It would also appear that Dr. Smith so understood it, and made it the basis of his "fling" at a man who was dead and could not defend himself.

My motive in recording the above springs from the admiration and love I have always had for the founder of the Northfield work and that of the Moody Bible Institute of Chicago. I am deeply grieved at any reflection upon his memory as a devoted servant of God and a true witness to the gospel of His Son. Nevertheless, what I have written is without censoriousness, and in speaking the truth, as it has been given me to see it I have sought to avoid the use of any word or phrase that would cause unnecessary pain to any one.

If gratitude is due from children to their earthly parents how much more is the gratitude of the great family of man due to our Father in heaven!—Hosea Ballou.

"Then, too, thanksgiving cures covetousness. It magnifies our little things till we fail to wish for the great things of others. It is the quintessence of contentment; and contentment joined to pure, practical goodness is the acme of all life. And just such an acme of life is within the reach of every lowly heart that will trust God fully."

D. L. Moody's "Modernism"?

By the Late President Charles A. Blanchard, D.D., Wheaton College, Wheaton, Ill.

I FIRST heard Mr. Moody give a public address when I was yet a student in college. He came to our little city to assist in a Sabbath-school meeting. I do not remember anything he said at that time. But I remember very clearly the way in which he took hold of the meeting. The attendance was very small at the first gathering. He said there would be no use of having a meeting with such a small number of persons present. He sent us all out into the streets to give notices in every direction that there was a meeting on, and told us to tell the people that the meeting would begin an hour from the time we started. By that time, the number of persons present was largely increased, probably three or four times as many were present as had been at what should have been the beginning of the meeting.

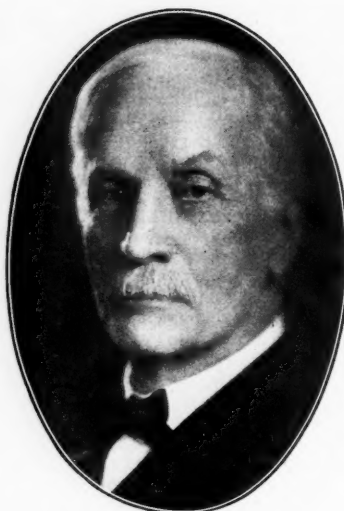
All the work which he did was of the same type, earnest, aggressive and wide-awake. From that day until the end of his life I knew him and his work. I was on the platform in the First Congregational Church of Chicago, on the evening when he was going through from Kansas City to his death at East Northfield. He was unable to preach that evening. He called upon me to offer prayer, and upon Dr. Torrey to preach. The church was filled with people who came to listen to him. Of course, they were disappointed that this was impossible, but hearers were profited by the address of Dr. Torrey. This was the last time Mr. Moody appeared in Chicago. His old friends, members of his church, and those who had labored with him in many ways, did not again have the privilege of seeing or hearing him.

Between these two milestones, his first address and his last appearance, I was constantly in touch with him and his work. I heard him in the Tabernacle campaign of 1876, in Chicago. I read his sermons from newspapers and from books. I was invited to attend and speak at the East Northfield conference, I think the first year that Mr. Campbell Morgan was there. I remember on that occasion that Mr. McGregor was with him. The two men were like brothers, and both of them were highly esteemed by the hundreds and thousands of people who attended the Northfield conferences. I do not know how many of the Northfield conferences I attended—I would say as a guess that I was there at ten or twelve of them. I heard Mr. Moody when he spoke, which was seldom. I heard the persons whom he invited to speak.

I was preacher in the Moody Church, which was then called the Chicago Avenue Church, for more than a year. During that time the first steps were taken for the organization of the Moody Bible Institute. I raised the money which was used to bring Dr. Moorehead, of Xenia, O., to Chicago for the experimental sessions which preceded the launching of the enterprise. I attended

the meeting of business men in Farwell Hall, which was called for the purpose of making a beginning on the fund for the Moody Bible Institute. I saw the preliminary sessions move from Farwell Hall to the Moody Church, and from the Moody Church to the first building erected for the Institute, on Institute Place.

I think I knew Mr. Moody's theological position quite as well as any of his children did, they being at this time unborn or in their very early youth. I would not



Charles A. Blanchard, D. D.

admit without proof that any one of them knew Mr. Moody's attitude respecting the Bible better than I. Possibly I think too highly of my information on this subject, but it is my impression that I think soberly and according to the facts in the case. So much premised, I will say that I have been astounded to see any one who knew him at all, write such statements as have been recently made concerning his attitude toward the Word of God. Of course, when he had become a world character, and when it was helpful to a public man to be on his platform, some who did not at all sympathize with his teaching, desired the assistance to be gained by being on the Northfield program. I remember a distinguished man who had never been invited to Northfield. He finally was invited to one of the conferences. He came and gave a single address. I was told that Mr. Moody notified him immediately that it would not be possible for him to make further addresses at that conference. Certainly he never appeared at another one. The men who did appear were, so far as I knew them, believers in the Word of God. Some of them possibly changed somewhat as time went on, but there was no change in Mr. Moody's attitude. Everyone who knew him knew that he was broad-minded and

kind-hearted, but such persons also knew that so far as the Bible was concerned, he was absolutely unwavering.

Mr. Moody was one of the most voluminous writers of sermons and Bible addresses that we have ever had in this country. He sent out his printed utterances literally by millions of copies. These printed utterances are still sent out. Dr. Griffith Thomas recently made up an article almost exclusively from them. If Mr. Moody was in any way tainted with the infidelity and atheism which masquerade at the present time under the title of "biblical learning," it should be the simplest thing in the world to print the statements which he made on that subject. There is no reason to doubt that this would have been done long ago if it had been possible. Since there are no such statements, and never have been of course, it is very much easier to talk about his inviting men who preached a good deal of truth with some error, and to make a fact of that kind, if indeed it be a fact, the basis for a charge of Modernism which is now made years after he has been in his grave.

His addresses were printed by scores and hundreds of thousands with his own approbation. It is perfectly easy to find out what his teaching was. I heard many of those addresses personally. I do not believe that one of his printed statements can be produced at the present time which shows that he had any doubt concerning the inspiration of the Bible.

If this is correct, why should not those who have been dishonoring his memory, acknowledge this error and bear testimony to the truth?—From *The Presbyterian*, May 22, 1924.

GETTING THE RIGHT OF IT

At the close of a preaching service in Germantown, a stranger came to Mr. Stearns and said, "I don't like your preaching, I do not care for the cross." "I think," said the stranger, "that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example."

Said Mr. Stearns: "Would you, then, be willing, if I preach Christ, the Example to follow Him?"

"I would," said the stranger, "I will follow in His steps."

"Then," said Mr. Stearns, "let us take the first step."

"All right," said the stranger.

"This," said Mr. Stearns, "is the first step, 'Who did no sin.' Can you take this step?"

The stranger was somewhat confused. "No," said the stranger, "I do know sin, I acknowledge it."

"Then," said Mr. Stearns, "you do not need Christ for an example, you need Christ for a Saviour."

—News and Truths

Moody Bible Institute Monthly

Man. Fraser
Dubuque, South Graham Sts.

When D. L. Moody Gave Away His Bible

By Mrs. Mary Fraser, Winnipeg, Man.

THE first time I had the privilege of hearing D. L. Moody was in Aberdeen, Scotland, in June, 1874. It was a week after our dear father's death and I remember how deeply touched we were when Mr. Moody gave out as his subject, "Heaven," and how sweet and comforting his words sounded to our sad, stricken hearts. One of my father's last requests was that Mr. Moody should be invited to speak in our parish church but the minister did not feel inclined to grant it.

The Crying Infant

I heard Mr. Moody several times in the eighties when he was in London. At one meeting he remarked that "Doubting Castle" was a very favorite residence in England. Later a crying infant disturbed many present. Mr. Moody took up the matter on behalf of the mother, saying the babe's fretting did not disturb him, and he begged his audience to fix their attention on his words and not on that poor mother who had as much a right to remain in the hall as any one. Then in terse terms, he reminded his hearers that they had all once been crying babies themselves and that they owed chivalry and courtesy to every mother. Thereupon, he extended a cordial invitation to any mother to come to his meetings and bring her baby.

The Courageous Soldier

One special summer evening meeting I well remember, held in a London suburb. Mr. Moody was speaking on John 3:16 and emphasizing the freeness of God's unspeakable gift. He held up his large marked Bible and told us how much he valued it, but that he would give it as a free gift to the first one in

the hall who believed this and took him at his word. The great hall was densely packed with all sorts and conditions of men and women. One or two of the "Cambridge seven" were ushers. A large number of soldiers occupied the middle of the building in front of the platform, their scarlet uniforms making them conspicuous. I had a seat at the side, only a few yards away from Mr. Moody, and as he stood with his treasured Bible in his outstretched hand, offering it to whoever would take it, I longed to avail myself of the privilege, but I waited to see if any one else would accept it.

Just then a soldier in scarlet sprang forward and grasped the proffered volume from Mr. Moody's hand with some words like "I'll have it." Then he returned to his seat and I envied him not a little. Following his act there came a sound which swept through that vast audience like the wind over a field of ripe corn. Every one seemed to be saying, "Oh! Oh!" And from some sitting near me I heard various exclamations of vexation—"If I had only known he meant it. Oh, if I had only taken it, etc."

Applying the Incident

Then D. L. Moody began to apply the incident to the free gift of God's salvation offered to lost sinners. "I will give you the water of life freely" (Rev. 21:6); "And whosoever will, let him take the water of life freely" (Rev. 22:1). Many



crowded into the inquiry room afterwards and eternity only will reveal the harvest gathered from that night's sowing of the good seed.

I have read that one writer dares to say that "Jesus Christ was a modernist with regard to His teaching about the Old Testament." Need we wonder that D. L. Moody, and other servants of God have also been falsely called the same? "The disciple is not above his Master nor the servant above his Lord. It is enough for the disciple that he be as his Master and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more them of his household?" "Neither did his brethren believe in him" (John 7:5; Matt. 5:11).

Dr. J. G. Holland* on D. L. Moody and His Work

(In *Everyday Topics*, 1882)

ALL testified to the power of his preaching. The doubters were convinced, the wicked were converted, weary teachers of religion were filled with new courage, and there was a great turning of thoughts and hearts Godward. Mr. Tyndall, Mr. Huxley and Mr. Herbert Spencer were not very much in men's minds while Mr. Moody was around. The power D. L. Moody seemed to wield was in the truth he promulgated or that it emanated from

a source which he recognized as the Spirit of God.

Paul resolved that he wouldn't know anything but Jesus Christ, and we are inclined to think that Mr. Moody doesn't know anything but Jesus Christ. It is a fortunate ignorance for him and the world. Our preachers as a rule know so many things beside the Master. Considering the fact that Christ is the veritable "Word of God," that He is in Himself alone "the Way, the Truth and the Life," it may be questioned whether the progress of Christianity has not been hindered by our possession of all the

sacred books outside of the evangelical histories. At any rate, we see what has come to Mr. Moody from preaching without much learning, without much complicated machinery, "the truth as it is in Christ Jesus." Against such demonstrations of the power of Christ and Christianity as are afforded by the London and New York meetings, infidelity can make no headway. In short the adoption of Christ as Saviour, King, Exemplar, Teacher—this is Christianity. The simple vital truth as it is in Jesus Christ and not as it is in Moses or Daniel, is what the world wants.

* Dr. Holland will be recalled as the founder and first editor of *Scribner's Monthly*.—Editors.

RELIGIOUS PONIARDS THAT MOODY USED AT THE AUDITORIUM*

From The Chicago Inter-Ocean.

CHRIST did not tell his congregations that they would be saved in return for building fine churches or endowing colleges.

A CHRISTIAN who is a lazy man bears false witness in favor of himself by claiming he is a Christian.

THERE are no hearses in heaven; there is not a word in the Bible about celestial graveyards.

THE man who refuses salvation flings back into the face of Jehovah the promise of eternal life.

A MAN might as well try to eat enough at breakfast to last all his life as to try to get grace enough at once to last him until he dies.

THERE are too many congregations that throw the sermons of the pastor back into his face like a rubber ball returning from a brick wall.

MANY Christians have not enough grace to make them hold their tempers.

ALIE is a lie whether it is a political lie, a social lie or a business lie.

MOODY'S heyday will never be in the past. He's a boy at 60.

THE man who boasts that he is a paying member and not a praying member of a church had better have an eye to his children; children of such men go to ruin.

I HATE half-heartedness of any kind; if a man is going to come only half way into the church he had better stay entirely in the world.

CHRISTIANS who get half over the border get it from both sides; the church clubs them on one side and the world throws bricks at them on the other.

A GREAT many Christians keep men out of the church by their gloom and solemnity; they hang their heads down perpetually like bulrushes.

IT DOES not pay to get sour as you get old.

I PITY a man who lives in the past. He lives on stale manna. He gets stunted.

YOU never saw a shadow in the dark. There must be light near by or there is no shadow. Get out of the shadow; move over into the light.

CHRIST never preached a funeral sermon; he broke up every funeral that he attended.

A LOT of people would deride Rebecca did she live today. They would cry aloud to wait and see. They would advise her not to say much until she saw whether the well was going to hold out or not.

SOME Christians are like the well of a man I know. The well is all right, with two exceptions—it freezes up in the winter and dries up in the summer.

PETER and John didn't have a barrel of sermons to fall back on. They had something else to do besides preaching on science, Cuba, Armenia, gold, silver or geology.

SOME preachers get drier than Gideon's fleece. They need the dew of God upon them.

MANY Christians never get beyond the third chapter of John; others live and die on the fourth chapter; a few get as far as the seventh.

I AM tired of people who say they want to live on crumbs. Crumbs are good enough for cats and dogs. The Christian wants nothing but the whole loaf.

DON'T you borrow trouble by thinking that there will be no good men on earth after you are dead.

*These "Religious Poniards" appeared every day on the front page of *The Inter-Ocean* during the meetings conducted by D. L. Moody in the Chicago Auditorium, March, 1897. We are indebted for the above copy to the Rev. C. A. Montanus, of Milwaukee, Wis. Mr. Montanus was a student in the Moody Bible Institute in D. L. Moody's life-time and a devoted worker in his meetings.—Editors.

Elements of Success in Christian Service

By Rev. Mark A. Matthews, D. D., Seattle, Wash.

An Address at the Moody Bible Institute

I WANT to talk to you about the essential elements to success in Christian work. But before I enumerate them, let me dispel from your mind any thought that I am going to talk about human methods of success, or the devices and programs that may be made by men.

The world is offering many programs of success. But I am not interested in those for the reason that the work in which you and I are engaged is successful in the beginning. It will progress along successful lines and shall come to a glorious fruition because of the promises of Christ. When He said, "I will build my church and the gates of hell shall not prevail against it," He guaranteed

success to His church. She has never failed. There is not a single record of failure charged to the church of Jesus Christ. There will never be a record of failure.

into the Christian life and baptized by the Holy Spirit into the body of Christ. Therefore, he is of supernatural origin and power and has a supernatural work and will reach a supernatural end to

The Supernatural Standpoint

The world does not admit this because the world is looking at success through her glasses and is measuring success by her rules. But I am talking about success from a supernatural standpoint, because if you and I have any right to exist it is on the basis of a supernatural entity. The Christian is not a Christian by resolution but by regeneration. The Christian came into existence not by a compact between God and himself but by the process of birth. He was born



First Presbyterian Church, Seattle, Wash.

Moody Bible Institute Monthly

received by a supernatural Christ who brought him into existence. It is impossible for the church, the body of Christ, to fail.

But there are several things which you and I must take into consideration as supernatural entities, for that is what we are. And if we are to succeed, it is on the basis of that existence, as Paul said, "I can do all things through Christ who strengtheneth me." The source of my strength is Christ. The authority for my existence in the Christian service is Christ, and my work is by His direction if I am to please Him.

No Controversy in the Church

Let me enumerate, if that be true, several things that we must keep before us, because the world is watching what it calls a great controversy in the church. I don't know what you think about it, but let me tell you there is no controversy inside the body of Christ. The controversy is between members of the body of Christ and the rationalistic forces who pretend to be members of the body of Christ. There is the conflict, and it can never cease until time is no more.

There is no reconciliation between members of the body of Christ and the rationalistic forces outside of the body of Christ. There is no reconciliation between Christ and Satan. There is no reconciliation between virtue and vice. There is no reconciliation between righteousness and unrighteousness. There is no reconciliation between God and the world. Satan, vice, unrighteousness, the world, sin, must succumb and Christ must triumph. Is that true?

Now that being true, don't try to find a ground of reconciliation between these people. It cannot be found. And don't waste time discussing their propositions. Spend your time in pronouncing the infallible truths. Don't waste your time in discussing the froth of a seething world as over the cataract of hell it bounds. It is the positive pronouncement of the truth that should engage your attention.

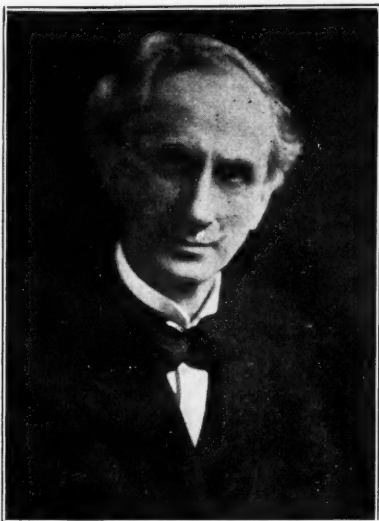
Now if you are to succeed, and you are, you will adhere to these things:

First, *absolute loyalty to Jesus Christ as the Son of God and Saviour*. The whole battle lies in that sentence. I am not interested in Jesus Christ as a teacher. I am not interested in Jesus Christ as a leader. I am not interested in Jesus Christ as a philosopher. Jesus Christ as teacher, leader, philosopher has no value to me. If you put Him on that basis, then He ceases to be of value to the world. I am interested in Him only as the Son of God, very God of very God, co-equal with the Father, the Saviour of the world, the God-decreed apparatus by which I come into existence as a child of God, as a Christian.

Whenever you lose the point of emphasis that Jesus Christ is the Son of God, you put yourself on the level with Judas Iscariot, and you ought to be spewed out of the mouth of every reputable Christian on earth. He is the Son of God or He is not anything. He is the Son of God or He never existed and does

not exist now. It is that emphasis that the world wants today, that the world must have. It is that emphasis that draws the line of demarcation across which no rationalist can come except by regeneration.

In the second place, *absolute loyalty to the Holy Spirit*, to the leadership of the Holy Spirit as the third person of the Trinity. Emphasis upon the Holy Spirit as the influence of God is blasphemous. The Holy Ghost is not God's influence. The Holy Ghost isn't the spirit or breath of God. The Holy Spirit is the third person of the Trinity, the executive personality of the Trinity in the world, executing the orders of the Trinity in directing the church in her great evangelistic program. Talk to Him. Be conscious of His presence. Be afraid of wounding Him. Listen, young people, I know what it is to walk alone. I knew what it was as a young boy in preparation, in struggle, in effort and in accomplishment of the thing



Rev. Mark A. Matthews, D.D.

that God wanted done. But the thing that sustained me and will sustain you, is the consciousness of His abiding presence. He, the executive of the Trinity, lives in the heart of every regenerated person, and fills and dominates and directs every child that submits absolutely to His leadership. Is that not true?

In the third place, if you are going to do what He wants done, then there must be *absolute loyalty to the Bible as the infallible Word of God*.

A gentleman engaged me in conversation in the train as I came here who said, "Oh, there are so many scientific statements, and there is so much said about evolution, etc., and of course you believe in all those things."

I said to him, "My friend, evolution has not arrived. When it arrives, I will believe it. Why waste time on hypothesis of the world when there isn't a scintilla of proof that the hypothesis has any merit?"

There isn't in the whole world a real,

scientific scholar that believes in evolution. Show me a scholar that has ever said that evolution is scientific!

What is science? It is the accumulation of absolute fact. Who ever heard of a hypothesis being a fact? Who ever heard of a guess being a fact? Waste no time on it. Pledge your absolute loyalty to the Bible as the only infallible rule of faith and practice.

There has never been turned a spade of dirt by any investigator that has in any way repudiated or discredited the Bible. Isn't that true? There is not a single tablet found in the profane world that has cast the slightest taint on the Word. It is God's infallible Word, and if you are loyal to it without question and without apology, God will honor you and your work.

But, in the fourth place, *absolute adherence to the full gospel of Jesus Christ as the only means of salvation*.

What do I mean by the full gospel? In the first century there was never a sermon preached that did not contain these doctrines: the incarnation, the crucifixion, the resurrection, the ascension, the mediatorial work of Christ, the second, premillennial coming of Christ. Take the great sermons of Peter and Paul. They never end without including those great doctrines. You can't preach and leave them out.

Young men, you are facing the greatest world that has ever been faced by ministers. The greatest battle ever faced by any soldier on any field in the world's history. The fiercest antagonism that has ever been hurled against the ministers of the gospel. Don't be afraid of it. I would not want you to go into it if it were not a battle, and if you don't call of the Holy Ghost to go, stay out until you do feel called. There is fire, starvation, poverty, blood, battle, death before you, but there is glory and success that will accompany every word uttered in the name of Jesus Christ under the guidance of the Holy Spirit.

Young ministers write to me or come to me and ask, "Would you change the subject?"

"What subject?"

"Would you put on a movie?"

"Never would I put anything on in this sacred desk except what God put here, namely, His Word. Whenever I have to open my door to the screen and watch the dazzling light of the world make inroads to the soul, I will surrender the pulpit in apology to God and in shamefacedness to the world, and dig sewers the rest of my days. There is no place in God's church, or in God's pulpit, for anything other than the Cross of Jesus Christ as expressed in His infallible Word."

It is doctrinal preaching, young men, that holds the audience. It isn't platitudinal, effeminate essays on how to dress. The only thing that holds the world today is a discussion of the great fundamental doctrines of God's Word. It is doctrinal preaching the world needs.

In the fifth place, *there must be incessant prayer*. I said a while ago that you

must be obedient to the leadership of the Holy Spirit. That belongs to the fifth point also. You can't pray until you are obedient to the Holy Ghost. There will come times when you will stand apparently against a stone wall and you can't pray, but the Holy Ghost will pray for you and will teach you how to pray. The Holy Ghost will straighten out your incoherent statements and lay the heavings of your breast and the deep groanings of your heart before God. He prays for us as Christ prayed for us in that memorable prayer in the seventeenth of John. Pray. Pray as you walk. Pray as you sit. Pray as you study. Pray as you preach. Talk to God incessantly.

In the sixth place, *work constantly, in season and out of season.* If you are looking for a position in the church of Christ that escapes work, you ought to go to the asylum and not to the church. I have never known of a minister dying of overwork. It would please me very much to kill one. When young ministers come to me and say, "My task is so hard and my work is so heavy," I say, "Thank God! Lay on again. Let's make it a little harder. Make the field a little bigger." *Work.* Watch and work, "for the night cometh when no man can work." Know the value of time. You can recover anything in the world that you lose except time. Never waste a minute.

In the last place, *there must be the consecration of purse, power and person,* the personality, I should have said. If you succeed you will succeed because you are God's steward. You belong to Him. You must teach the doctrine of stewardship to your church. It is the doctrine of stewardship next to the doctrine of salvation, that the church needs today—consecration of purse.

And then the consecration of power. If you are a genius, consecrate your genius to Him. If you have a vivacious nature and are noted for your captivating manners, bring your vivacity and captivating manners into the service of Christ. If you are a business man and can handle other men under the touch of your electric button, bring that power into the service of Christ. It is God-given power and all it produces belongs to God. Never be afraid of a man because he has succeeded financially. A rich man is nothing in the world but a poor miserable sinner saved by grace, if he be saved. Never be afraid of dollars. The rich man's heart may need your prayers. His life may need your consolation and direction. Never hesitate to talk to him, looking him squarely in the eye and say, "Thou art the man." It is the power and the courage of holiness in the service of God that make men bow and bend to the minister of the gospel.

The Ministry Superior to All Professions

I conclude with this statement: The most glorious work in which any one ever engaged is Christian work. When Jesus Christ said, "Go ye into all the world," He delivered His supreme commission

to His disciples. Young men, those of you who shall be ordained as ministers of the gospel, let me say to you that you will occupy the highest place on earth. The ministry is a calling and is superior to all professions. It is the only untrammelled position in the world. The army and navy of the United States and the combined military force of the world could not take me out of the pulpit. They could bombard the pulpit, but they could never silence the voice and stop the message now being given or displace the power and position that I occupy.

The minister of the gospel is the God-created agent occupying the highest place on earth. The world is his field. The earth is his pulpit. The sky is his sounding board, and all men constitute his audience. God the Father, God the Son, and God the Holy Spirit direct this infallible ministry for him. He is God protected, and he can defy the world. No one dares to take him out of his place. Ministers have resigned from the pulpit and I am never sad when they resign because any man who can be taken from the pulpit was never put in it by Almighty God. Get that clear. When ministers resign to go into the business of selling typewriters, fountain pens, etc., they have at least found the fact that God Almighty never called them to use the sword of the Spirit.

Remember, your position is impregnable. The height of your position is beyond the realm of birds and the flight of winds. The supernaturalness of your position is God created and developed. This is the greatest day in the history of the world for the preaching of the gospel. It takes back-bone, brain and brawn and the power of the Trinity to do it. But you have the promise of all three. Don't be afraid.

THE JOY OF SALVATION

A young man went out to South Australia to seek his fortune. Its sunny skies quite captivated his heart, and in the full flush of joy he wrote home to his mother, "This is the grandest world I was ever in, and if I had only known I'd have been born here." His meaning is plain, if his expression of it is quaint, and in it we have an illustration of the feelings that fill the soul of the young convert who forsakes all and takes Jesus for His Saviour. The tremulous joy and the radiant glory, and the sweet peace that become his, beggar description and defy expression; and yet one sometimes meets people who are afraid to give themselves to Christ, lest all sweetness and light be extinguished in their lives. That is what the Word of God calls a strong delusion. It is a lie invented by Satan to hinder men from getting right with God. Christ's kingdom is the grandest the world has ever seen, for it is a kingdom of joy, and peace, and love. He invites you to enter it. "I am the door," He says, "by me if any man enter in he shall be saved." Come to Christ, and through Him you will enter this none-such kingdom, and find a joy past telling.

—The Monthly Evangel.

CHRIST'S SECOND COMING IS SUBJECT OF LECTURE

Explaining the mission of Christ on earth and giving a vivid picture of Judgment Day, Dr. P. B. Fitzwater, dean of the Evening School of the Moody Bible Institute, Chicago, closed the Bible Conference last night at the Park Avenue Baptist Church by preaching on "The Second Coming of Christ."

Christ had a three-fold mission on earth, he said. There embraced the prophetic mission, the priestly mission and the kingly mission. Many people of today, he added, are better at putting in the Scriptures what they think they mean rather than getting out of them what God intended them to mean.

"The Son of God who came down here and incorporated Himself with the race must come down and finish the work," he declared, "and this will be the consummation. Christ's second coming is a certainty. It is attested to by the voice of the angels at the resurrection the words of the apostle Paul and the words of Christ Himself when He said: 'I will come again and receive unto myself.' The coming of the Lord will be a personal, a bodily coming and a belief in this form of his second coming has been a part of the creed of all evangelical churches for centuries."

After taking up and answering several theories which differ from the biblical account of the second coming of Christ, Dr. Fitzwater brought out the point that in no period in the world's history has there been a spot where everybody was converted nor has there been a place where no one was saved.

"Death is the lifting of the anchor," he said, "and spreading the sails to the homeland. Death is going to the Lord. It does not mean the coming of the Lord. Nobody knows when He is coming. Anybody who sets a time is foolish to the extreme. He may come at any time. And yet, who knows but what it may be years hence?"

"Belief in His coming means a practical doctrine teaching people to render obedience, discharge their duties, prepare for His coming. Any intelligent waiting for the Lord is to be hard at work at whatever the Lord has called you to do. 'Occupy until I come,' said the Lord."

"Preachers must be faithful in preaching the Word and sticking to the Scriptures," he said, "for they will be judged for digressing. Unless Jesus Christ comes back His work of redemption will be incomplete," he added.

"So when Jesus comes," he said, "He will raise from the dead the bodies of His own." The Bible teaches a literal bodily resurrection. Body and soul will be reunited. It will be a salvation of spirit, soul and body."

Dr. Fitzwater drew a vivid word picture of the Judgment Day, depicting the Lord gathering up His own both the living and the dead, and then proceeding to sit in judgment upon the ungodly. The result, he said, will be the establishment of See Kingdom of Christ.

—Virginia Pilot, Norfolk, Va.

Moody Bible Institute Monthly

The Poet Muses on Daily Life

OUR TIMES ARE IN HIS HAND

By Kathleen Hay, Charleston, S. C.

Tired?—then close your eyes in slumber sweet and deep,
Trust Him who cares for all the tired sheep.
Dismayed?—go seek the True and Living Bread,
The hungry multitudes tenfold by Him are fed.
Hopeless?—look up, He guides thro' starless way,
That leads at last unto the "perfect day."
Athirst?—there is a refuge in the strife,
Seek then the waters of eternal life.
Afraid?—in tempest yet hear, "Peace be still,"
Through faith you'll find His peace your life will fill.
Lonely?—close by abides your truest Friend,
"Lo, I am with you alway,"—till the end!

LOVE ONE ANOTHER

By Gertrude R. Dugan, Saltaire, Fire Island, N. Y.

Don't bicker and quarrel,
Don't argue and spat;
Don't "swallow a camel,
And strain out a gnat";
Just look for the good things
That in others lie;
And do not speak harshly
To cause them to sigh.
Keep humble and meek
And consider your brother.
The way to please God
Is to love one another.

ALONG THE WAY

By Edith Godwin Hull, New York, N. Y.

We must change our gait so many times
In the course of a single day,
If we would keep in touch with those
We meet on life's highway.
The joyous, skipping little feet
That never seem to tire,
The splendid eager stride of youth,
Their eyes alight with fire;
The steps that falter—tired feet,
So near the journey's end.
We must change our gait to meet each need
If we would be a friend.

We must change our viewpoint many times
In the course of a single day,
If we would understand the folks
We meet on life's highway.
We cannot take the hard, cold facts
That seem to tell the tale;
For often years of striving
Stretch behind the lives that fail.
We do not know the blasted hopes,
The dreams that went astray.
Let's judge a bit less harshly
Those we meet along the way.

We must change our song so many times
In the course of a single day,
To be in tune with the hearts we touch
Upon life's great highway.
We must learn to sing the happy songs
That little children make,
The strident marching song of life
Ring out for youth's dear sake;
And we must voice the minor chords,
Tremulous, sweet and low,
If we would be in harmony
As on through life we go.

EVERY DAY

By Rev. W. J. Lowrie, Windom, Minn.

I am building for God every day,
And my hope is to build in His way;
I trust not in self nor in skill,
No! I seek for His mind and His will.

I am learning from Christ every day
To heed what His Spirit may say;
And I long to be willing and true
To the task that He gives me to do.

I am joying in Christ every day
As I walk in the King's highway,
And the gleam of the city fair
Is the light to my pathway there.

I am looking for Christ every day
Just to come in His time and His way,
And I hope that tomorrow may bring
In its dawn the long tarrying King.

I am sure of His love and His care
As I journey on pilgrimage there;
And the end of the way is in sight—
Lo! I hail its foregleams with delight.

LIVING SERMONS

By Florence Belle Anderson, Norwalk, Conn.

There isn't a word that a preacher can say
No matter how lovely or true,
Nor is there a prayer that his eager lips pray
That can preach such a sermon as *you*.

You vowed to serve Christ, and men *know* that you
did,
They're watching the things that you do;
There isn't an action of yours that is hid,
Men are watching and studying *you*.

You say you're "no preacher," yes, but you preach
A wonderful sermon each day;
The acts of your life are the things that you teach,
It isn't the things that you *say*.

If Christians, *were Christians*, as they do profess,
Men would notice their glorified mien;
And say, "What wondrous thing they possess
Who follow the meek Nazarene!"

O Christians, remember you bear His dear name,
Your lives are for *others* to view.
You are *living examples*, men praise you, or blame
And measure all Christians by *you*.

The Church As Christ and His Apostles Saw It

By Professor J. Ritchie Smith, D. D., Princeton Theological Seminary, Princeton, N. J.

THE church may be defined in the simplest way as the society of Christ's disciples. We shall endeavor to see it not with our own poor dim eyes which discover in it only a company of weak and sinful men and women; but with the eyes of Jesus Christ, of Paul, of John, that is, with the eyes of God, that we may recognize in it a divine creation.

I

As Christ Saw It

He named the church only twice (Matt. 16:18; 18:17), but He represented the relation between Himself and His disciples by several figures. They are the building which He shall construct; the flock of which He is the Shepherd; the branches of the true Vine; the bride of whom He is the Bridegroom.

Moreover He provided for all the needs of the church, conferring upon it four great gifts:

1. He gave to the church its creed, that is, He set forth, not in systematic form indeed, but in substance, the truth from which the creed must be fashioned, the truth which centers in Himself.

2. He gave to the church the apostles as teachers and leaders. Their inspiration differs from that of all other teachers in two respects. Through the Holy Spirit much was revealed to them that could never be discovered by the exercise of man's own powers. Such truths as

the trinity, the atonement, the course of history, the nature of the world that lies beyond the grave, could never be grasped by the unaided reason of men. And secondly, they were preserved from all error. All truth is of God, the truth of Plato as well as the truth of Paul, but in other teachers, the truth they taught is mingled with error. The apostles taught only what they were taught of God. They never venture beyond the limits of their commission, and the inspiration of the Spirit is no less manifest in restraining them from speaking without warrant than in guiding them into all the truth. The truth into which they were led was not knowledge of every kind, but the truth as it is in Jesus, for it is the office of the Spirit to testify of Him.

3. He gave to the church the sacra-

ments to be a badge of discipleship, a means of grace, a bond of union. But the sacraments ordained to be a bond of union have been the most prolific source of strife, division, bigotry, hatred, persecution, religious wars in the history of the church. They have rent the body of Christ asunder, torn it limb from limb. How and to whom shall baptism be administered? These questions have drawn broad lines of division through the church. The Lord's Supper was instituted in an atmosphere of strife as the disciples contended which among them should be greatest; and strife and contention have raged around it ever since. Bloody wars were waged and martyrs died on the scaffold and at the stake, because there were those who said the bread is the body and others who said the bread represents the body. The darkest and bloodiest pages in the history of the church are those which depict the

after His resurrection, He said unto them, "As the Father hath sent me, even so send I you." Then He breathed on them, and said, "Receive ye the Holy Spirit." Thus He declared that they were sent into the world upon the same mission upon which He was sent, and were clothed with the same power.

II

As Paul Saw It

There are four figures by which Paul represents the church:

1. *The pillar and ground of the truth* (1 Tim. 3:16). Christianity is a historical religion, and the great facts upon which it rests—the incarnation, the life, the death, the resurrection of Christ are attested and established by eye witnesses. And by the church the knowledge of truth is conveyed to men everywhere and in all ages. Moreover, the church is Christ's witness not only in this

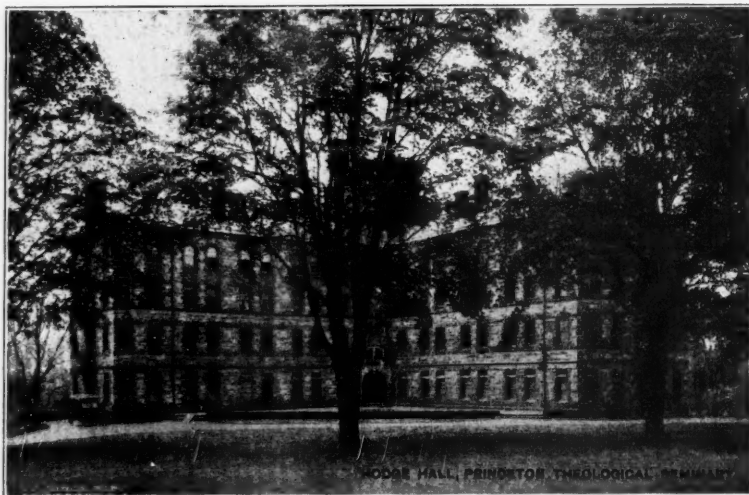
world but in the world to come. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). There is an experience of God's grace which only the redeemed may know, a song which only the redeemed may sing. The angels sit at the feet of the church to learn of the grace and truth that came by Jesus Christ.

2. The church is the temple of God. "Know ye not that ye are the temple

of God and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). Sometimes the individual believer is represented as a temple. Augustine said, "Wouldst thou pray in a temple? Pray in thyself; for thou thyself art the temple of God." Even the body of the believer, like the body of his Master is a temple (1 Cor. 6:19). The Bible never speaks disparagingly of the human body. Paul does not say our vile body, but "the body of our humiliation" (Phil. 3:21). Our body is thrice glorified for it was created by God the Father, assumed by God the Son and is inhabited by God the Holy Spirit.

Sometimes a larger view is taken and the whole body of believers is represented as a temple (Eph. 2:20-22). And Peter uses a striking figure. "Ye also as living stones are built up a spiritual house" (1 Pet. 2:5). The church is a temple and

Moody Bible Institute Monthly



Hodge Hall, Princeton Theological Seminary, Princeton, N. J.

bitterness and hatred and bloodshed which have defiled the Lord's table.

The church has made a great advance toward Christian unity, yet the sacraments still divide us. It is not for us to say who is to blame, or seek to apportion the responsibility, but surely this is not according to the mind of Christ. The use of the sacraments holds constantly before our minds the divine idea and purpose, and they bear perpetual witness that in the thought of Christ the church is one.

4. He gave to the church its work—"Make disciples of all nations." A gigantic task. How can they hope to accomplish it? "All power is given unto me in heaven and in earth"; "Lo, I am with you always even unto the end of the world."

When He appeared to His disciples

the individual believers are the stones of which the temple is built.

3. The church is *the body of Christ* (Eph. 1:23). This thought Paul develops fully in 1 Corinthians 12. Christ is related to the church as the head to the body; or to put the thought in more familiar language, as the soul to the body.

The soul is the life of the body for the body has no life of its own. When the soul departs the body returns to the dust from which it was taken. So is Christ the life of the church and of every member of it. The body is the organ and instrument of the soul. Through the organs and members of the flesh the soul accomplishes its work in this present life. After all the labors of societies for physical research, we are still compelled to believe that disembodied spirits play no appreciable part in the affairs of this life. The soul acts through the body. The story of Helen Keller shows us that the body is a prison, a place of solitary confinement, until the soul has learned in some degree the use of the senses, for through them alone do we come into relation to the world about us. So the church is the organ and instrument of Christ. Of course, we must not press the analogy too far. With men the body is dead without the soul and the soul is impotent without the body, but Christ is not limited to the church. He may work without it and it may be that He does work without it far more widely and mightily than we are accustomed to think. But ordinarily He chooses to work through His church. His people are His witnesses, His agents. The figure of the body further suggests the relation of believers to each other. As they are members of one body they are members of one another. The health and vigor of the body depends upon the degree in which each contributes its part to the welfare of the whole. The members of the body are united in the harmony of a common service.

4. *The bride of Christ.* In Ephesians 5, Paul treats of the relation of husband and wife and makes it the type of the relation of Christ to His people. After treating at length of marriage, he says, "This is a great mystery, but I speak concerning Christ and the church." The two thoughts are so blended together in the passage that they can hardly be distinguished. This thought of marriage as representing the relation of Christ and His people appears in the Old Testament, is suggested by Christ Himself and will meet us again when we study the teaching of John.

The church then is the witness of Christ, the temple of Christ, the body of Christ, the bride of Christ. Each of these relations involves a corresponding duty. As His witness, the church must be faithful, as His temple it must be holy, as His body it must be obedient, as His bride it must answer His love with love no less unmeasured.

III

As John Saw It

In the opening and closing chapters of the Revelation, John has given us February, 1926

two contrasted pictures of the church, the church as it is and the church as it shall be when the work of grace is finished and the eternal glory is begun.

1. The church as pictured in the seven epistles. Observe that Christ is in the church as the soul is in the body. However ardently we may look for the personal and visible return of Christ, we must never forget that he is always present in His church, and we must prepare for His coming by hearing and obeying His Word. What does He see?

(1) *A divided church.* Some scholars hold that these seven churches represent successive stages of history. As man has his seven ages, so has the church. But this view cannot be maintained without much stretching and straining both of Scripture and of history. It is better to regard the seven churches as representing the universal church in every age. Each of the seven represents a type of church character and life which continually reappears. In every period of history, there are churches of Ephesus, Sardis, Laodicea and the rest. We find then, the church divided into churches. And this is not a mere geographical division. They differ widely in character and life. Some are greatly troubled with false doctrine. There are no new heresies. There have been none for a thousand years. We may almost say there have been none since John wrote to the seven churches. Old errors are revamped, modified in detail, thrown into new combinations, but essentially all the possibilities of heresy were exhausted long ago. The wit of man cannot frame a system of error which is new. All forms of false doctrine which are found today have already been met and overcome by the church. The germs of all of them may be found in the earliest records of the church and for all of them there is an answer and an antidote in the Word of God.

(2) *An imperfect church.* False doctrines are found and sins even of a gross and scandalous kind, are seen. Compare the church as it lay in the mind of Jesus and of Paul, the ideal church, with these poor churches, disturbed by heresy, defiled by sin. But Christ loves them, weak and sinful as they are. He speaks to them the word they need to hear, the word of rebuke, of warning, of comfort, of promise. One great word rings through every message—*overcome*. The church is at war with the world. They represent opposing and hostile principles. The church must conquer the world or the world will destroy the church. There are three great passages in which the word "overcome" is found:

a. John 16:33, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

b. 1 John 5:4, "This is the victory that overcometh the world, even our faith." Faith unites us to Christ and because we are in Him we have part in His conflict and victory. He conquers the world for us and again He conquers the world in us. As the seed of the woman He bruises the serpent's head. And to all who put their faith in Him the

promise is given. "The God of peace shall bruise Satan under your feet shortly."

c. To him that overcometh all the promises are given. It would be a wholesome exercise if the officers and members of each of our churches should sometime set themselves to ponder the question, To which type of church life does our church belong? Have we lost our first love like the church of Ephesus? Are we warm, self-satisfied and complacent like the church of Laodicea? Or, are we rich in faith and good works like the church of Smyrna? Have we kept the word of our Lord like the church of Philadelphia? And let us inquire how far we are personally responsible for the shortcoming of the church. What have we contributed to its vigor and fruitfulness? Then let us inquire what has Christ to say to us, to me.

2. The church depicted in Revelation, chapters 20-22.

(1) *A united church.* The seven have grown to one. There is no longer a church of Ephesus and Philadelphia and the rest. There is but one city—the New Jerusalem, and this outward unity represents a spiritual union of faith and heart and purpose. They are one in the truth and love and service of their common Lord. The prayer of Jesus that they all may be one, so long hindered by the weakness and wickedness of men, reaches at last its glorious fulfillment. The unity for which He prayed was a catholic unity, that they *all* may be one. A spiritual unity, "as we are one." A visible unity, "that the world may see and know and believe." The outward and visible sign of spiritual unity is brotherly love. "By this shall all men know that ye are my disciples if ye have love one to another."

(2) *A perfect church.* Look at that picture and on this. Into the New Jerusalem nothing may enter that defileth or worketh abomination or maketh a lie. No error, no sin can abide the light of the eternal city. The purity, the holiness of the church reflect the purity and holiness of God. The promise is fulfilled that we shall be like Him because we shall see Him as He is. One picture represents the church at war, the other the church at peace. The bride betrothed has become the wedded wife. The bride surrenders herself to her husband and he takes her to his home and hers, that she may be his and he may be hers in one unbroken fellowship of love forever. Thus Christ presents it to Himself, a glorious church not having spot or wrinkle or any such thing, but holy and without blemish. So great is the contrast between the church that is and the church that shall be. Yet that church grows out of this. The church in every age, on earth, in heaven, is one. The multitude that no man can number, who throng the streets of the New Jerusalem and sing the song of the redeemed, have come from Ephesus and Smyrna and other churches of earth. There is not one in all that mighty host who was not a sinner redeemed by the grace of God.

How D. L. Moody Lives in the Institute He Founded

*"When I die I shall leave some grand men
and women behind."*—D. L. Moody

By Mrs. Newton Wray

III

"To the Otherwise Unreached"

IN THE far north of our land is a section all foreign. Here a single county covers 6,600 square miles and is infested by I. W. W.'s, communists, bolshevists and fugitives from justice. In one community families with children have been banished, lest some one undertake the education of the children and reform existing conditions. One man boasted that no preacher should ever stop in his village, nor should children be permitted to grow up there, because "some one might start cleaning up the town."

Communitistic practices and tenets are enforced, extending in some communities to the public ownership of women and girls, wives and daughters. Any who do not adopt these practices are looked upon as enemies of the community.

Overthrow of the national government is confidently anticipated among these lawless people, who hold their jobs and make their calculations accordingly. These men may work in the mines or hire to a farmer for a short time, then having drawn the few days' pay, stop work with the statement, "This will last until the government is overthrown." Some of these undesirables stay on and on, not daring to leave because of the danger of being apprehended for crimes committed.

In some communities no girl is virtuous, and little ones are constantly exposed to appalling temptation in organized public dances and park "petting parties." "Free love" is the popular hobby.

Yet scattered here and there are good people, pioneers, striving to earn their living and build their homes. For the sake of their children they avoid strike controversy, but they are persecuted in every way by the communists.

Bible Memory Contests

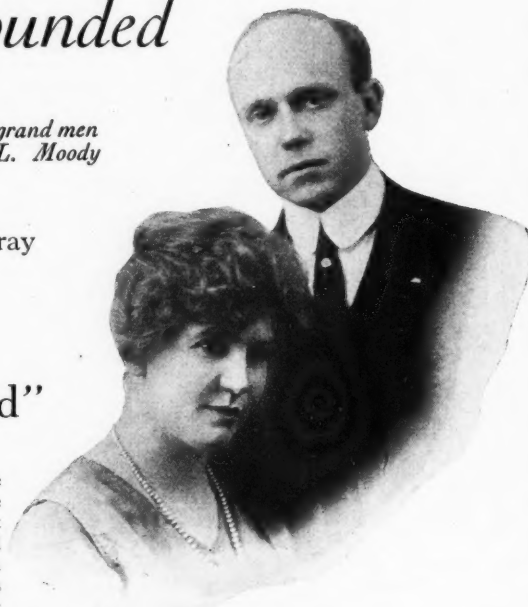
Into this lawless country some six years ago came Mr. and Mrs. J. Lloyd

Hunter, graduates of the Moody Bible Institute where they had "caught the vision" and dedicated themselves to Christian work. As missionaries of the American Sunday School Union, though warned of threatening evils, they believed they were under God's care and appointment, and set out in His name on their missionary undertaking. Visiting the sick, relieving the suffering, helping the needy, ministering to the children, they have continued with God's blessing upon them and many souls have sealed their ministry.

In a single county they have organized Christian work in 175 communities. But in this northern section 30,000 people live from ten to fifty miles from any church or Sunday-school and must be reached in their homes. And this devoted couple, with organizing, teaching, evangelizing, preaching, have found time for a very new and very successful undertaking, consisting of Bible study contests among the thousands of children unreached by the Sunday-school. There are so many of these children, scattered over such a vast territory, that to reach them by regular Sunday-school organization would require twenty-five years, according to Mr. Hunter. Therefore to reach them at all "and help them to go right before they go wrong" he was forced to adopt a new course.

By these memory contests, to which any child is eligible, more than a thousand children have been definitely converted and saved to Christian living and Christian work. Children outside of the Sunday-schools are memorizing 60,000 Bible verses annually and practically all are directly converted by the Scripture itself.

Good citizens and thoughtful parents welcome the contests and assist the missionaries who send announcements of the



Mr. and Mrs. J. Lloyd Hunter

Bible contests wherever there are children under ten. Little tots of four and five sometimes enroll, and often the parents and older children are converted as a result. The children themselves are real missionaries among their playmates.

Mr. Hunter went into one terrible community, sinful and illiterate, where no one had ever remained in school past the eighth grade, and few had reached that grade. Here a little girl of eight named Sylvia, gave her name and memorized twenty-five Bible verses, the first test. The next year six of her playmates entered and were converted. The next year there were seventeen. Then Sylvia sought the missionary and said, "You must help me pray for my three brothers." These boys, stalwart and red-blooded, had fought in France and they at first laughed at the little girl. But through her ministry they and their older sister were finally converted.

Another little girl named Aino, won the championship by memorizing 1,600 Bible verses. She says: "When I told the older folks in our town that I was converted, they laughed and told me I was too young to be a Christian. So I studied my Bible and I found where it says, 'Remember now thy Creator in the days of thy youth,' and I decided I was not too young to do that."

For learning the first twenty-five verses assigned, a child receives a New Testament. For 120 verses a book is given, and for 500 verses an outing of six days at a summer camp, sustained by

Moody Bible Institute Monthly



One of the twenty summer Bible schools in which there were one hundred and fifty conversions in one season. This school is eighteen miles from the nearest railroad

the missionary. Last year 175 children were eligible for this outing.

"Then I Shall Know It Is God"

Mr. Hunter has placed nearly sixty boys and girls in local high schools, where they are self-supporting, but for whom he is responsible. Five are in Bible schools, preparing to assist him and advance the work. Twenty young women, "brought up by Mr. Hunter," as the people say, have already gone out without remuneration to teach in summer vacation Bible schools in his district. Last year from the twenty schools thus served these girls reported 120 conversions.

One of the teachers, Helen Niemi, begged for a hard field because, she said "If it is easy I might think it was I who did the work, but if it is hard I shall know it is God." Another, Marion Peterson, who worked with Helen, said she had found out that "the most important thing in Bible teaching is to let God lead." Both these girls are pledging themselves to this work. Three of Mr. Hunter's young people were graduated last year at the Moody Bible Institute.

The missionaries, together with preachers, evangelists and teachers, are classed as "sponges" and "non-productive" among the socialistic. They are continually threatened and recognize the wisdom of being on guard.

A little fellow who had learned his verses wanted the missionary to come and hear him recite them at the Christmas program in his school. The teacher said it would not be safe for the missionary to be seen in this community. But the boy felt so disappointed that his father sent a letter to the missionary warning him not to come without police guard but to come, and he himself would be prepared to protect the visitors during the program!

Mr. Hunter's working motto is, "To the Otherwise Unreached." When it was suggested to him that his salary should be increased, in view of the danger and the many demands upon his resources, the missionary replied, "No, money is needed to promote the work, to help the young people who are preparing to assist us, and to put new missionaries in the field. But I could not accept an increase of salary. *I must suffer with my people!*"

THE SECOND MILE James M. Gray

If one bid thee go a mile,
Go with him the second mile;
Let not duty set thy pace,
Christian love keeps step with grace.

Love like this in you and me,
Setting us at liberty,
Freeing us from self and sin,
Lost and dying souls would win.

It is thus with Jesus' love,
Love all other love above;
Jesus fills our cup and more;
Fills it till it runneth o'er.

Ah, my brother, will it pay?
At Christ's judgment-seat some day
It will have been worth our while
To have gone the second mile!

WHAT ARE YOU MISSING?

It is said that the great violinist Ole Bull, and Eriksson, the famous inventor and manufacturer, had been schoolmates in Sweden, and when many years later they met in New York the violinist invited his friend to come and hear him play. Eriksson put him off from time to time, saying all the music he cared about was the hum and whir of his factory wheels. Finally Ole Bull went out to see Eriksson and called on him at his factory. Taking out his violin in the presence of a crowd of workmen he said he would like to have Eriksson tell him with his mechanical knowledge how to repair it, and in order to show him what was wrong he began to play. It was not long till all the wheels had stopped and all the workmen were listening spellbound, Eriksson among them, to the unearthly music. Suddenly Ole Bull stopped playing and apologized for talking so much time. But the tears were running down the cheeks of the old mechanic and he cried, "No, no, go on, go on; I never knew till today what I had lost out of my life!" Beloved, there is something worth much more than music that you can lose out of your life. Oh, that God would send some voice to wake the chords of your hungry soul until the deeper instincts of your being are quickened into life and you find what a heaven of light and love and your selfishness, your sordidness and earthliness have lost you out of your life.

HIDDEN FROM THE STRIFE OF TONGUES

PSALM 31:20

There is a "Secret Place" for the misunderstood and slandered (Ps. 31: 20). "Thou shalt keep them secretly from the strife of tongues." Some of life's sorest wounds have been inflicted by the tongue. The thoughtless word, the unkind criticism, and cruel faultfinding! Who has not suffered from the tongue wound? Have we learned that there is a place—a secret place—where we may hide, and where the wound ceases to hurt? "Thou shalt be hid from the scourge of tongues" (Job 5: 21). In that secret place there is a Presence that sweetens the bitterness and heals the wound. Many a life has been permanently disqualified as a worker for God through not knowing this "Secret Place." Bitter feelings of resentment have sprung up in the heart against a fellow saint who has spoken ungraciously and unkindly. Instead of hastening to the "Secret Place," the injured one has thought of the injury, and talked about it, until a bitter, unforgiving spirit has taken possession. The Holy Spirit is grieved, and the rivers of spiritual power cease to flow.

God knew the danger of His child, exposed to the strife of tongues, and in His infinite love and wisdom provided this place of hiding where the bleeding heart can be healed, and the wounded feelings calmed, and the overwrought nerves steadied.

—H. W. Mallis.

Defense of Gospel Hymn Music

By Henry J. Cornelius, Glen Ellyn, Ill.

Reply to an Article in *The Etude* by Mr. Charles Galloway

This article in substance was declined by *The Etude*. We publish it however, not in any reflection on our musical contemporary for rejecting it, but simply out of respect to the author of the article and because we believe he has truth on his side. We ourselves have no criticism to make of Mr. Galloway's article to which we could give only a cursory examination, except to say that he appears to have much to learn about gospel music and the place it occupies in the history of revivals since the days of the Wesleys. We observed also that he failed to discriminate between the average gospel hymn of the Moody and Sankey period and the caricature of it that is sometimes exploited today. Moody and Sankey were not in the business for pecuniary profit.—Editors.

THE writer has been identified with gospel hymn music for over thirty years, and has personally met, seen or heard most of the best-known gospel hymn writers of that period, including the greatly loved Ira D. Sankey, James McGranahan, D. B. Townier, George C. Stebbins, Charles C. Case, Charles H. Gabriel, P. P. Bilhorn, E. O. Excell, Robert Harkness, Grant C. Tullar and others. It is with regret therefore, that from time to time in late years, the writer has found musical magazines, including *The Etude*, attacking the gospel hymn style of music. In the magazine named, gospel hymn music is characterized as musical rubbish, to which we take exception.

True, there are some gospel hymns more worthy than others and some of little or no merit, but is not the same true of all music? The "Sweet Bye and Bye" is one of the best loved hymns ever written and will never grow old. Any one knowing the origin of that grand old song, "Hold the Fort," written during the Civil War, must admire its patriotic import and also its ability to fire men's hearts with courage and zeal for righteousness.

One writer mentioned in *The Etude* article, said that gospel hymn music is not qualified to express praise. One wonders if he ever heard James McGranahan's "Hallelujah for the Cross," sung by a thousand voices? No one ever heard more fitting praise at any time or anywhere than that song expresses. And what of "The Glory Song," by Charles H. Gabriel, which has been sung the world over?

Again we read in this article that the three strong characteristics of gospel hymn music are "rhythm, rhythm, rhythm," and that if rhythm predominates melody and harmony suffer. But

with the knowledge of God? Do they not learn to worship and praise Him through the gospel hymns? Would you expect children of tender years to sing "The Messiah," great and wonderful as it is? Or the old meter tunes? Can they catch the import or the rhythm of Luther's "Ein Feste Burg," much as we love it?

The Etude writer cites an extract from Dr. Merz who says Sunday-school tunes are silly parodies of church music. May I call his attention to the fact that many of our Sunday-school songs are transcriptions of the great masters?

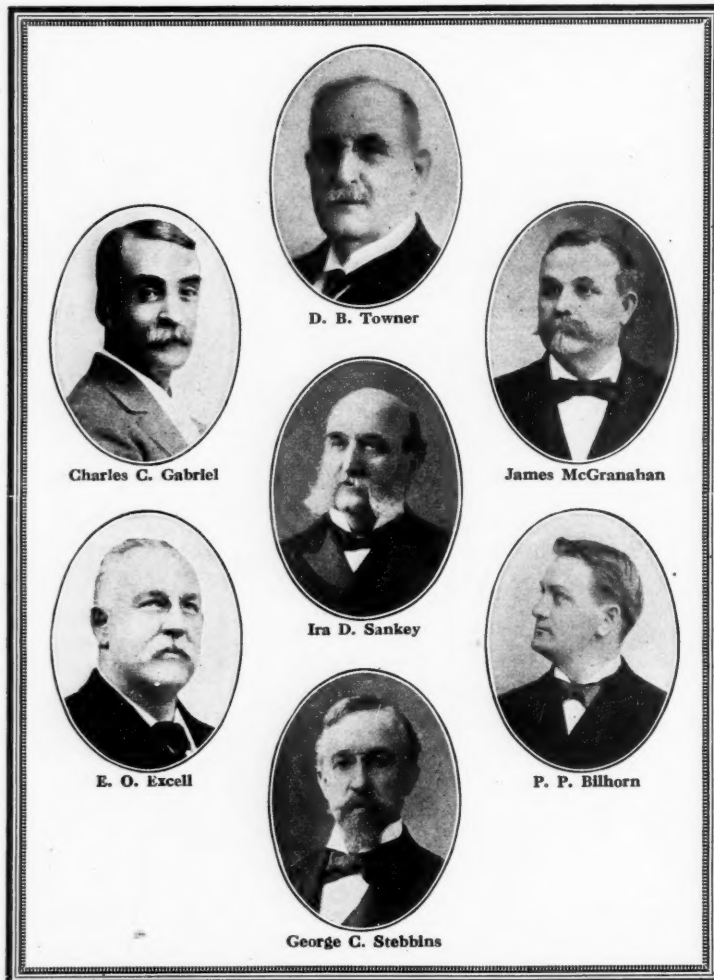
How can Rev. Charles Graves, whom the writer quotes, call the works of such honored Christians as Stebbins, Sankey, Kilpatrick and others, jingling and non-sacred? He must be unacquainted with either the works or the character of these men.

How can Dr. J. E. Aldous desecrate the sacred memory of D. L. Moody and Ira D. Sankey, whose influence for righteousness shook the world and will never die? How wrong to say that the songs of Sankey remind one of the burlesque and circus!

I have never seen a gospel hymn written in jazz style. If a gospel hymn is jazzed it is the interpretation of the performer and not the music. It is true that the Salvation Army adopts popular music for many of their songs, but we believe that the end justifies the means, for tongue can never tell the amount of good done in the world by the Salvation Army.

Mr. Galloway, if you are anxious to elevate the music of your church, do not

Moody Bible Institute Monthly



Charles C. Gabriel

D. B. Townier

James McGranahan

Ira D. Sankey

E. O. Excell

P. P. Bilhorn

George C. Stebbins

is not rhythm a strong point in favor of the gospel hymn? Are not motives and rhythmic figures the basic principle of all musical form?

It is said that gospel music appeals only to children in the Sunday-school, but why not? Is not this one of the purposes for which it is written? Why should *The Etude* writer say that it is a shame that our children sing that kind of music? Does it not fill their minds

consign your Sunday-school hymns, as you suggest, to the ash-barrel, but study them more earnestly and catch their spirit and you will write better church hymns.

Not long ago the present writer received a letter from a Baptist minister bearing this note of regret: "Who will write our gospel hymns in the days to come? Sankey, Towner, Sweeney, Bliss, Excell and others are gone. Who will fill their places?"

If the writings of these men are silly, non-sacred jingles, why do many of our schools and colleges place upon them the honorary degrees of Doctor of Music? There stands upon the walls of the former Moody Church of Chicago, now

used as the auditorium of the Moody Bible Institute, a bronze tablet dedicated to the memory of Dr. D. B. Towner, one of the greatest of gospel hymn writers as well as a most amiable Christian, whose songs "Anywhere With Jesus," "Trust and Obey," "Paul and Silas," and many more will never be forgotten or grow old.

No! Gospel hymn writers are not to be characterized as musical fakirs, but men of God, endowed with His Spirit, who are among the finest examples of Christian character who ever lived in our day.

One of the evidences of good music, we believe, is longevity. Many of our gospel hymns will never die. "The

fumes" of gospel music, as termed in Mr. Galloway's article, do not ooze or fade away, thank God. Their hallowed inspiration lives forever in all the languages of the earth to comfort the sad, to save the fallen and to make men live again. There are countless lives redeemed, characters regained, former wrecks of men made to live again, wives and children made happy all over the earth, and all brought about as a result of the mighty influence of the gospel in song.

No power on earth has done more for the world and humanity in the way of eternal and lasting good than that of gospel hymn music. To God be glory and eternal praise.

When Sankey Sang the "Shepherd Song" on Christmas Eve

By I. M. Anderson in *The Rock of My Salvation*

CHILDREN, did you ever hear of Moody and Sankey? Dwight L. Moody was a man to whom God had given wonderful power and ability to preach the gospel of Jesus Christ. Ira D. Sankey was another man to whom God had given wonderful power to sing the same gospel. For years these two men worked together, Moody preaching and Sankey singing. In the year 1875 they had both been in Liverpool serving their Master in that great city. Toward the end of the year they returned to America.

It happened that on Christmas Eve of this year, 1875, Mr. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlight evening and there were many passengers gathered on the deck. Mr. Sankey was asked to sing, and, as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat, and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven almost against his will to sing the "Shepherd Song":

"Saviour, like a shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us
For our use Thy folds prepare:
Blessed Jesus,
Thou hast bought us, Thine we are.

"We are Thine, do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessed Jesus,
Hear, oh, hear us when we pray.

"Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse and power to free;
Blessed Jesus,
We will early turn to Thee.

"Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill;
Blessed Jesus,
Thou hast loved us, love us still."

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched. After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said,

"Did you ever serve in the Union army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright, moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the Confederate army. When I saw you standing at your post I thought to myself: 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

"Let him sing his song to the end," I said to myself, 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.'

"But the song you sang then was the song you sang just now. I heard the words perfectly:

'We are Thine, do Thou befriend us,
Be the Guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

"When you had finished your song, it was impossible for me to take aim at you again. I thought: 'The Lord who is able to save that man from certain death must surely be great and mighty'—

and my arm of its own accord dropped limp at my side.

"Since that time I have wandered about far and wide; but when I just now saw you standing there praying just as on that other occasion, I recognized you. Then my heart was wounded by your song; now I wish that you may help me to find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy. And this Christmas night the two went together to the manger in Bethlehem. There the stranger found Him who was their common Saviour, the Good Shepherd, who seeks for the lost sheep until He finds it. And when He was found it, He lays it on His shoulders, rejoicing.

There is no need to worry or be troubled about tomorrow. The same Father who took care of us yesterday and last year will care for us through all the days and all the years. And whatever may happen, he is able to adjust his care of you to the case. He has always done so and his power and love are the same now as in the past.

LAND OF BYE-AND-BYE

The mystery of the great beyond
Is like a road of gold,
That stretches high upon the hill,
With future joys untold.

And at the summit of the hill
It meets the azure sky;
But no one can look down into
The land of Bye-and-Bye.

Behind, are shadows of the dusk
And mem'ries growing gray;
Before, the golden summit where
Dawn brings another day.

And if the golden road we trudge
Straight to the azure sky,
Oh, then we're very sure to reach
The land of Bye-and-Bye.

—Priscilla Gunthorp.

Memorial to Miss Huston

CHARLESANNA Lukens Huston, of Philadelphia, died on the 27th of June, 1924. In the first paragraph of her last will and testament, she said:

"Under a solemn sense of responsibility to Almighty God, my heavenly Father, the Giver of every good and perfect gift, including all things temporal, and recognizing that I am only His steward in the matter of the means He has entrusted to my care, I now make this my last will and testament after much prayerful consideration, and much waiting upon God for definite guidance in its various details.

"I believe that as God has kept me free from the closest of earthly ties, such as husband and children, it is therefore His purpose that I should live solely unto Him. I further believe that He would have me devote the greater part of such moneys as He has placed in my hands for the spread of the glorious gospel of Jesus Christ my Lord. I believe this especially because so far as I know, my nearest relatives do not really need such estate for their personal support."

The twenty-fourth paragraph of her will and testament reads:

"I give and bequeath to the Moody Bible Institute, now located at Institute Place, Chicago, Illinois, the sum of fifty thousand dollars (\$50,000), said sum to be invested and the income therefrom to be used in the support of young men and women while they are fitting themselves in the Institute for foreign mission work; but those in charge of said Institute shall have discretionary power to expend at any time the whole or any part of the principal of this bequest in furtherance of its work."

The forty-third paragraph reads:

"I direct that all the various religious and missionary organizations which are beneficiaries under my foregoing will, shall receive such bequests on the following conditions, and must give a written pledge to this effect to my Trustee before any payment is made by them to such organization or organizations, viz: That the money shall be applied only for such work or workers as shall stand thoroughly true to the following conditions:

1. The divine and plenary inspiration of the Holy Scriptures; their full integrity and final authority for faith and practice.

2. The Trinity; including the deity of Jesus Christ.

3. The atonement through the shed blood and substitutionary death of Jesus Christ.

"Should any religious or missionary organization or organizations named as a beneficiary in this Will be unwilling to accept these conditions, then I direct that all bequests to such organization or organizations shall be given in equal share to the three above-named Bible Societies, viz: Pennsylvania Bible Society, American Bible Society and the Scripture Gift Mission, to be used forthwith in distribution of the Scriptures."

The Moody Bible Institute happily, and by God's grace, was able to fulfill the conditions of paragraph forty-three, and accepted the responsibility of Miss Huston's bequest. In recognition of the bequest, the Institute has named a recently acquired block of buildings in honor of the testatrix. "Huston Row" is located on West Chestnut Street at Wells, and consists of six three-story and basement brick dwellings, used as dormitories, and capable of accommodating eighty-seven students.

Special to Sunday-school Superintendents and Workers

The Moody Bible Institute Monthly has been able to secure copies of the Historical chart of the Life and Ministry of Christ published by the Sunday School Times.

This is an exceptional chart in its simplicity and in the details covered. It takes the life of Christ through all its many periods. It is outlined and in seven colors, and can easily be referred to with a pointer.

It is instructive and of great value in fixing in the minds of pupils the lessons taught each Sunday.

These charts retail at \$4.00 each, but the Moody Bible Institute Monthly is offering them FREE with each order of four subscriptions to the Monthly at \$2.00 each.

Send orders at once so that you will not be without the chart another Sunday.

His simple invention has shown thousands how to break bad habits in English

How Sherwin Cody has been able, by means of a remarkable invention, to improve the speech and writing of thousands of persons in fifteen minutes a day.

PRACTICALLY all the many formulas for success can be summed up in this simple principle: *You must be able to make other persons do what you wish.* How can you successfully command others to do what you wish, how can you move others by inspiration, how can you persuade and convince—when your vocabulary is sadly limited and you can speak neither fluently nor correctly? In every field of endeavor, the outstanding men are those who speak and write with clarity and force. They may be known as “silent men,” but when they *must* talk, they can do so! Their words then bite like chisels into the brains of other people, and their will is carried out!

Why Most Persons Make Mistakes

What is the reason so many persons are deficient in the use of English and find their careers stunted in consequence? Why is it some can not spell correctly, and others can not punctuate? Why do so many persons find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he personally gave to tens of thousands of persons. *Most persons do not write and speak good English, simply because they never formed the habit of doing so.*

What Sherwin Cody Has Done

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so. For years it has been a crying disgrace! Here is our mother tongue, a language that has built up our civilization, and without which we should still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games!

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by William Wirt, author of the famous Gary System of Education, to teach English to all upper grade pupils in Gary, Indiana. By means of unique practice exercises Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guess work about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were “wild” about the study. It was like playing a game!

February, 1926



100% Self Correcting Device

The basic principle of Mr. Cody's new method is habit-forming. Any one can learn to write and speak fluently by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: “That is wrong, it should be thus and so.” In a short time, you habitually would use the correct form and the right words in speaking and writing.

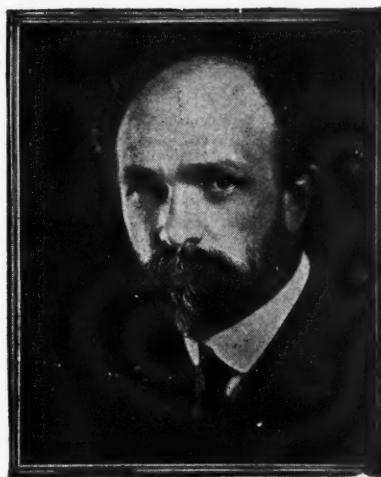
If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would be, as it were, an everlasting mentor beside you—a mentor who would not laugh at you, but who would, on the contrary, support and help you. The 100% Self-Correcting Device does precisely this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes A Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he discovered some highly astonishing facts about English.

He had spent years tabulating common errors, and he found, for instance, that a list of one hundred words (with their repetitions) make up more than half of all our speech and letter writing. Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation. Similarly, he proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles, there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five



Suppose you could hear Mr. Cody correct your mistakes in English every time you make them? In a short time you would acquire the habit of using the correct form and the right word in speaking and writing

typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can attain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day are required.* Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from the time usually spent in profitless reading or amusement. The results really are phenomenal.

FREE Book on English and 15-Minute Test

It is impossible, in this review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called “How to Speak and Write Masterly English.” This is published by the Sherwin Cody School of English, in Rochester. It can be had by any one, free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells the most interesting story about education in English that ever has been written. In addition to the book, Mr. Cody has prepared a 15-minute test which you can take in your own home. The correct answers are given so you can tell at once where you stand. If you are efficient in English it will give you greater confidence; if you are deficient you surely want to know it.

If you are interested in hearing more in detail of what Sherwin Cody can do for you, send for the book, “How to Speak and Write Masterly English,” and the 15-minute test.

Merely mail the coupon, a letter, or a postal card.

Sherwin Cody School of English
1022 Searle Building, Rochester, N. Y.

SHERWIN CODY SCHOOL OF ENGLISH
1022 Searle Building, Rochester, N. Y.

Please send me your new free book “How to Speak and Write Masterly English” and the 15-minute test.

Name.....

Address.....

City.....State.....

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

NO SCOTCH SERMONS ON AIR

The Glasgow Presbytery of the Church of Scotland has decided to instruct its ministers to refuse facilities for the radiocasting of whole church services on the ground that it tends to make people absent themselves from church.

—*Chicago Daily News.*

Bishop Edwin Holt Hughes, resident bishop of the Chicago area of the Methodist Episcopal church, was interviewed concerning the vote of the Methodist Episcopal church and the Methodist Episcopal church (South), on the unification of the two churches. Bishop Hughes is a member of the joint commission, Bishop Wm. F. McDowell, now of Washington, D. C., being chairman of the commission of the Methodist Episcopal church.

Bishop Hughes said: "The voting in the conferences of the two churches is practically completed. Unification carries overwhelmingly in the Methodist Episcopal church, the favoring vote being almost 95 per cent. In the Methodist Episcopal church (South) the required constitutional majority is three-fourths. The vote falls far short of this, but it is evident that the final returns will show a numerical majority of between 300 and 400. Personally, I regard this as a great victory, inasmuch as this is the first time since the separation in 1844 that the two churches have reached the state of voting."

"Of course, it would not be delicate for the Methodist Episcopal church to push matters at this juncture, but our tremendous vote indicates plainly that we are ready to trust fully our southern brethren, and to meet any future propositions in a generous and welcoming spirit."

Dr. R. J. Wade, secretary of the General Conference, announced the official vote so far received by him from the annual conferences of the Methodist Episcopal church as 10,521 ministerial votes in favor and 672 against; the laymen voted 6,910 for and 179 against. This is clearly a constitutional majority in favor of unification. The Methodist Episcopal church constitution requires a two-thirds majority and the Methodist Episcopal church (South) requires a three-fourths majority.—World Service Commission of the Methodist Episcopal Church.

A BIBLE FOR WOMEN

That women may soon be admitted to the ministry in the Church of England and that persons now living may see a feminine Archbishop of Canterbury is asserted on high authority. Reasons of sentiment and justice for making the change are enforced by a very practical

reason—a scarcity of men candidates for ordination felt for thirty years and now become an acute handicap.

Women preachers in growing numbers already are found in this country, and probably also in English churches other than the established church. In fact, an International Association of Women Preachers now exists, though chiefly recruited and exclusively officered by residents of the United States. At the latest annual meeting of this association still another translation of the Bible was rather seriously considered, for a more accurate rendering of divers passages on which church restrictions as to their sex are justified. A passage cited as typical of other passages by the association secretary, Rev. Marie Wilcox of Red Cloud, Neb., is Romans 16:1, in which Paul "commends unto you Phebe, our sister, which is a 'diakonos' of the church which is at Cenchrea." The word "diakonos," translated "minister" or "deacon" when the reference is to men, is translated "servant" when the reference is to women. So because the translators were men, Phebe becomes a "servant" of the church instead of a "minister" or "deacon."

The association's recording secretary, Rev. Lee Anna Star of Bellevue, Pa., has written a book to combat impressions due to faulty translations. Women are in the pulpit to stay and this association seems destined to become a very powerful religious organization in future years. One of its curious features is the enrolment as "memorial members" of women who have passed away—Susannah Wesley, Lucretia Mott, Catherine Booth and Amanda Smith being among those so enrolled. It has scholarly living women qualified to engage in the translation if it is decided to prepare their *Women's Bible*. —Selected.

CHURCH GROWTH IN CHICAGO

Not the least item in the "truth-telling" survey of the Chicago Association of Commerce, which has attracted wide attention because of the marvelous progress thus revealed in all phases of the city's life within a period of twenty years, is the record of spiritual progress as shown in the increase in church membership and in the funds supplied for church purposes.

Through Clifford W. Barnes, president of the Chicago Church Federation, eighteen Protestant denominations reported 731 building enterprises in the two decades, with an investment of more than \$64,000,000 in new buildings and equipment. The advance made by the Roman Catholics is indicated in the increase from 250 to 308 parishes. From Jewish headquarters came reports of

unparalleled construction of new synagogues and schools. The Protestant increase in church membership was more than 168,000, and while figures from the other religious groups are not at hand their proportionate advance doubtless was fully as great.

It may be said, conservatively, that Chicago has spent upward of \$150,000,000 in the last twenty years in the erection of houses of worship and auxiliary units. This is a worthy contribution to the city's material progress. It is a mark of the steady advancement which makes of Chicago one of the greatest church centers in the world. In spite of all the distractions and artificialities of modern metropolitan life, the city has continued to exalt righteousness and make material things subservient to spiritual things.

Chicago's spiritual leadership has been recognized by more than a score of great religious organizations in establishing here their leading institutions for ministerial training. Indeed, this city, when all religious beliefs are taken into account, may claim to be the leading theological center of the world. In the matter of church leadership no other city in America or abroad compares with it either in resources or enrolment.

Since an undue amount of opprobrium has been cast upon Chicago through exaggerated reports of its crime, the present is a particularly opportune time, as the Association of Commerce has realized, for taking stock of the city's constructive assets and making them generally known. And of unsurpassed importance is the advance made in twenty years by the spiritual forces of the community.—*Chicago Daily News.*

SAYS RELIGION CAN HEAL

Spiritual healing is an outstanding fact of contemporary religious life, declares the report of a joint commission to be presented to the general convention of the Protestant Episcopal church at New Orleans, in October.

The commission, appointed to study the entire subject, "commonly known as Christian healing," says in its report:

"The commission finds a rapidly increasing desire that the church confirm the belief that there is therapeutic value in the Christian religion. Religious and material means for cure must go hand in hand in ministry to the sick. It is often difficult to tell where the one leaves off and the other begins."

"Faith in God and faith in physician must be blended for best results. Both minister and physician know that the power of healing is something apart from themselves; that their function in healing is to assist by restoring the conditions—physical, moral and spiritual—under which this power may best operate."

"A fundamental principle is that God works and man works. Experience teaches that God does not do for man what man is capable of doing for himself; that man's failure can thwart the accomplishment of God's purposes. Thus faith finds its appropriate place in co-operation with the law of God."

The report abounds in striking phrases. "Sin is personal," it says, "and it affects

Moody Bible Institute Monthly

the physical as well as the spiritual nature of man. Disease is physical, but it too, has its reaction on the soul and on the intellect."

"By creation man is an inseparable unity of soul and body." "Religion and medicine must go hand in hand in ministry to the sick." "The co-operation of man and God is a necessary part of the process of healing."

There is an indirect reference to the Christian Science church in the following extract from the report: "We are challenged as to whether we shall allow this essentially Christian ministry to be sought outside, or whether we are to make it a normal part of the church's life. We must see to it that we do not afford a basis for another separatist movement, but should realize that the healing ministry is normal to the life of the church."

—Chicago Daily News.

A THOUGHT FOR OUR EDUCATORS

It is too bad that Dr. P. B. Fitzwater, a dean of the Evening School of the Moody Bible Institute of Chicago, did not defer his return home long enough to lay some of his views before the Virginia Educational Conference. For the last fifty years, particularly during the last thirty years, he said in an address here Sunday night, the school textbooks, even those used in elementary grades, have been given such a form that those who study them have their thought molded in terms of the "philosophy of the hour, which runs contrary to the truths of the Bible." And so on to this thought:

The devil has gotten hold of the educational system of America and of the world. Although there was a great cry, during the war, against the teaching of the German language in the schools, we still teach German philosophy in the schools. The World War was brought on by false philosophy.

Since many of the authorities who will assemble in Norfolk this week are directly and indirectly responsible for the character of our public school texts, we take the liberty of tentatively identifying them with the Beelzebub of Dr. Fitzwater's indictment, and putting to them the question that he himself would put to them if he were here: How long are you going to permit our school texts to teach the theories, philosophies and concepts of today, instead of the scientific and philosophic finalities of Aristotle?

And here is another question our Virginia educators might ponder: Since, in the light of the cultural revelation of the war-period, the German language was shown to be a crude method of expression fit only for horses, why do you arrangers of study courses and writers of text-books continue to teach German philosophy in the schools?

And if, perchance, you answer that our public school texts no more teach Kant, Schlegel, Fichte or Spinoza, than they do the theories of Herr Einstein, we shall, still in our capacity of self-appointed proxy for Dr. Fitzwater,

February, 1926

reply: "No matter, you teach German history which is just as bad. And you are not alone in this devilish business, for American doctors continue to use Ehrlich's German salvarsan and American ministers continue to permit the use of Mendelssohn's German wedding march. (I ought to be stopped. What are you going to do about it?"—*Virginian Pilot*, Norfolk, Va.)

GAPS IN EVOLUTION

Practically all evolutionists establish their case upon "assumption" or "inference" or "conjecture." But not a few of the public, who have no time or inclination to go to the trouble of reasoning, will naturally grasp these assumptions and call them "facts."

If certain groups of birds of the present were derived from primitive reptiles, then it remains that it should be possible to cross a reptile with a bird, for they must be "blood relatives."

Can you thus produce offspring by crossing a reptile with a bird? If so which can be crossed, which species can be "transmuted?" Also where can we

get a view of these "reptile-birds?"

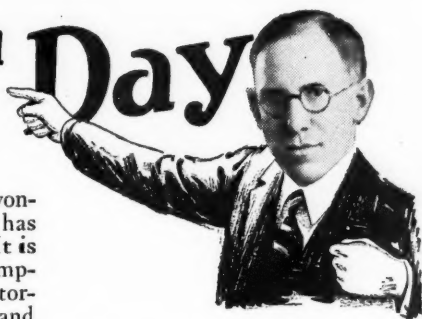
I note that a correspondent, in his interview with a learned professor, has been told of the so-called "fossil pedigree" of the horse, which is supposed to have ascended from a five-toed form. This supposed evidence has been built upon the mere resemblance of these various forms. Where is there any connecting link between the first, orohippus, and our modern one-toed horse?

Dr. Townsend states: "In each instance these differently toed animals lived their geological periods and then forever disappeared, having had neither ancestors nor descendants. Each species abruptly appeared, remained fixed . . . then suddenly disappeared, and where thousands and even millions of the intermediate forms of the different species are demanded by the evolutionists, not one that is assured has yet been discovered."

De. Townsend further states that "those supposed horse fossils . . . are not horse fossils at all."

Why, then, are we, the gullible public, being fed this stuff, which is not founded on fact, but simply on assumption?

I Offer You \$15 a Day



Make \$15 a day selling this wonderful new household article that has taken the country by storm. It is CED-O-BAG a moth-proof, damp-proof, dust-proof, germ-proof storage bag for clothes, blankets and furs. It is the greatest, fastest selling household article that has come on the market for years. Every housewife wants one, buys on sight.

CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small easily torn paper bag or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for two to four garments. And yet, with all of these distinctive advantages CED-O-BAGS are priced for quick sale.

Ced-O-Bags Offer Big Profits

There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. L. H. Green went out and made a clear profit of \$12 in one afternoon. J. V. Davis took five



orders in one evening and was \$5 richer. Edith Phillips made \$53 in one week's spare time (evenings.) You can do as well, or better.

No Experience Needed

You don't need experience or training. Every home in your town is a live prospect. All you have to do is show

the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of \$22. 21 agents report an average profit of \$3 an hour.

How Much Money Do You Want?

Would you like to make an extra \$100 or \$200 a month, in your spare time? Would you like to gather a lump sum of \$500 or \$600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make \$15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

C. E. Comer, The Comer Mfg., Co.
Dept. 93-R - - - Dayton, Ohio

Mail This Now

C. E. Comer, The Comer Mfg. Co.,
Dept. 93-R, Dayton, Ohio.

Dear Sir: Please send me full details of your money-making proposition by which I can make \$15 a day in cash. This does not obligate me in any way.

Name _____

Address _____

Resemblance is nothing upon which to base a finding.

If transmutation of species were taking place today, we would have so many new animals running and crawling about us, that there would be little space left for man, the earth would be packed with animals of all descriptions.

If transmutation of species were a fact, the medical fraternity would absolutely be living in chaos. Each disease germ, or bacillus, produces, or reproduces, exactly its own kind. Each disease is named after its bacillus. If evolution were taking place, how could any physician diagnose a case?

If transmutation were a fact, about the time the physician diagnosed a case as typhoid, behold the pesky little disease germ would commence to evolve—and the physician would find himself in a pretty quandary.

Each "after its kind" it always has been and always will be!

Another article in the *Daily News* deals with "individual difference" in animals. Of course there are differences, no one doubts that there are variations in species. But let us get this and get it right—that variations and new species are entirely different things.

They may vary and vary, but they remain the species. Simply because the evolutionist calls them "species," after "two kinds of descendants from common ancestry come to be even more separate," does not mean that they are new species.

If such statements constitute science, then I have nothing but contempt for it. Away with any such empty beliefs as constituting themselves science.

The great evolutionists, Haeckel and Spencer, admitted "gaps" and insufficient proofs when they came to them. The majority of evolutionists today, however, when they see that they cannot bridge those gaps, take the shortest way over, and jump the gaps with their imagination, but they do not build a bridge; they produce no missing link.

The result? Chaos in the thinking of the public!—Robert R. Lore in the *Chicago Daily News*.

HOW THE CHURCH MAY SERVE THE STATE

America does not need reformation; she needs regeneration. She will not be saved by mass movements, but by the movement of each individual to Jesus Christ. The salvation of the individual

is the longest step toward national regeneration.

The righteous life of each citizen will insure the righteousness of the nation. We can then say: "Righteousness exalteth a nation." The individual citizen who is a consecrated, unfaltering Christian, is the nation's greatest asset. The nation is great not because of its material resources but because of the character of its citizens.

In building and perfecting the character of her Christian citizens the church is serving best. She begins with the child. If she is permitted to keep him in the Sabbath-school, Bible class, and church pew, she will lead him to Christ, and continue his development until he becomes a worth-while, self-supporting, contributing, patriotic Christian citizen. If the parents of that child will stay with him in the pew every Lord's Day until he is grown, the church will change the face of society, produce social sobriety, increase public morality, reduce crime, and guarantee national security. Such citizens make certain that the government will be stable and constitutional.

In producing such conditions the church is rendering the greatest service possible to the nation. If she is permitted to bring the fathers and mothers back to the family altar, she will do the one essential thing for the reconstruction of the home. If the family life of this nation is not brought back into the church the nation's star of glory will pass into permanent eclipse. You cannot perpetuate this government if domestic life continues to increase infidelity and rottenness. Bring the home into the church and the church into the home. This is what the evangelical church is trying to do for the state. She is the only one who can do it.

The church is calling for personal sobriety, righteousness, and spirituality. If she succeeds she will reduce the cost of living, increase the peace, prosperity, progress and happiness of every citizen.

If the church is permitted to teach the people the spirit of the unselfish life and the life of sacrificial Christian service she will break the crazy passion for pleasure which is filling our asylums, reformatories, and penitentiaries. The church that believes in the vicarious death of Jesus Christ as the only means of salvation, and whose members are living the sacrificial Christian life is the nation's greatest blessing. She is creating fifty cents of every dollar of the nation's wealth, and she is making this nation the dominant power in the world.

Give the church a chance and she will do great things for the state. She is the nation's greatest security. In saving men, training the youth, building character and protecting the home, she is rendering the greatest service ever rendered the state. This is her duty. She is performing it. Listen to her and silence the rationalistic heretics who are the enemies of the child, the church, the Bible, the state, and Jesus Christ.—From the Bulletin of the First Presbyterian Church, Seattle, Wash., Rev. Mark A. Matthews, D. D., pastor.

Moody Bible Institute Monthly

What Lies Beyond the Grave?

AFTER DEATH—WHAT THEN?

BY WILLIAM EVANS, Ph.D., D. D.

A thoughtful and unusually suggestive Eschatological study in which the author carefully searches the Holy Scriptures for light and leading on the all-important theme. From its inevitability there is no escape; hence its universal application and appeal. \$1.50.

RUSSELL H. CONWELL

Author of
"Acres of Diamonds," etc.

Fields of Glory

"It is difficult for the writer not to indulge in hyperbole in speaking of these messages. In many respects they are ten of his best."—*Christian Index*.

\$1.25

EDWARD M. BOUNDS

Essentials of Prayer

Edited by Homer W. Hodge, D. D.

"Covers many phases of prayer and in each instance gives one of the most helpful discussions for pastor or layman that this reviewer has yet come across."—*Baptist and Reformer*.

\$1.25

Another Helpful Bryan Book

Uniform with "Famous Figures of the Old Testament"

JUST READY

Christ and His Companions

By WILLIAM JENNINGS BRYAN

The author enables his readers to see Jesus, with great clearness, as He associates with Peter and James, and John and Matthew and a score of his other faithful followers. \$1.50

JAMES M. GRAY, D. D.

How to Get Right With God

Noonday talks to busy people given by Dr. Gray in Chicago during Holy Week. Paper. net 35c

J. C. MASSEE, D. D.

Eternal Life in Action

An Exposition of the First Epistle of John

"Any one who loves to think along the lines of Christian truth and thought will be delighted to read them."—*Herald and Presbyter*. \$1.50

Two Great Books by Dr. I. M. Haldeman

THE TABERNACLE PRIESTHOOD AND OFFERINGS

A much needed work in which Dr. Haldeman shows how the framework, the coverings, the curtains, the hangings, the robes and the offerings of the Tabernacle in the wilderness prefigured the Person, the work and the glory of Christ. Illustrated, \$2.50

HOW TO STUDY THE BIBLE

The Second Coming and Other Expositions

Special attention is given by Dr. Haldeman to Dispensational Truth of which he is one of the foremost protagonists of the day. With Dispensational Chart in Colors. New Ninth Edition, \$2.00



FLEMING H. REVELL COMPANY, Publishers
NEW YORK, 158 Fifth Ave. CHICAGO, 17 No. Wabash Ave.

IS IT SAFE?

The vital question for the investor of moderate means

FOR many persons of moderate means the safety of an investment is the most important feature. That is one reason why so many persons put their money in Savings Banks. They are afraid, and justly so, of the many investment schemes which have been devised to catch the unwary. The same reason prompts them to invest in Liberty Bonds, mortgages and other conservative securities. In these cases, safety is assured, but the interest rate is low; and people are willing to sacrifice high rates in favor of assurance of safety.

It is not necessary, however, to make such a sacrifice, for there is an investment just as safe as any of these where the rate is much higher—sometimes twice as high, depending on the age of the investor. This form of investment is known as the annuity bond. It is not new, but has been available for more than half a century. It has elements of safety greater than most securities and has many advantages which other securities do not possess at all.

In addition to the safety and attractive income, it is also permanent, convenient, never depreciates in value, eliminates expense, banishes anxiety, removes burdens.

One happy owner of these bonds recently said, "I am the fortunate possessor of two of your annuity bonds. It is a great satisfaction—the freedom from care in regard to the income from it is a great relief.

The check comes promptly to the day and I do not need to give a thought to that part of it."

There are two principal forms of annuity bonds. One is the bond in which only one person is involved and the rates for different ages are given below.

The other form is known as the Survivorship Bond. In this bond, two or more persons are mentioned as annuitants and the amount is paid as long as either person mentioned in the bond shall live. Where two persons, dependent one upon the other, desire to protect each other with annuity payments, this is an excellent and popular form of bond. Rates on this type of bond will be cheerfully furnished on request. Some form of annuity bond can be designed to meet the needs of practically every investor.

LIFE ANNUITY RATES
(ONE PERSON)

Age	Rate	Age	Rate	Age	Rate	Age	Rate
1 to 30	4.0%	51	5.6%	63	6.8%	72	8.2%
31 to 40	4.5%	52	5.7%	64	6.9%	73	8.3%
41	4.6%	53	5.8%	65	7.0%	74	8.4%
42	4.7%	54	5.9%	66	7.1%	75	8.5%
43	4.8%	55	6.0%	67	7.2%	76	8.6%
44	4.9%	56	6.1%	68	7.3%	77	8.7%
45	5.0%	57	6.2%	69	7.4%	78	8.8%
46	5.1%	58	6.3%	70	7.5%	79	8.9%
47	5.2%	59	6.4%	71	7.6%	80	9.0%
48	5.3%	60	6.5%	Over 80—9.0%			
49	5.4%	61	6.6%				
50	5.5%	62	6.7%				

In determining age reckon from nearest birthday.

By filling out the coupon, below, you will receive without cost and without obligation on your part, an attractive booklet, "Bibles and Bonds," which will tell you how and why annuity bonds are safe, convenient, permanent, and will explain other advantages which these bonds possess over the average investment.

The American Bible Society has been issuing its annuity bonds for more than half a century without loss to a single one of its hundreds of investors.

Some time ago, one of the annuitants wrote as follows: "I am very much pleased with the Bible Society annuity bonds. The annuity is always promptly paid and it is a satisfaction to know that if the bonds should be lost the interest would still be paid, and I have perfect confidence in the security of the money invested."

Annuity bonds are issued in any denomination from \$100.00 up. They give the small as well as the large investor the opportunity to participate in the financial benefits of the bonds and in the world-wide service of the Society.

Send This Coupon Now!

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York, N. Y.

Gentlemen:

Please send me without obligation on my part your booklet No. 51F, entitled "Bibles and Bonds."

Name.....

Address.....

Truth Illuminated

William Norton

LIKE SPOKES

Charles Reed, M. P., of England, said that he had in his library an old book describing the various sects of religion. The book belonged to his grandmother, and she had drawn, on the fly-leaf a rough diagram of a circle, with lines drawn from the circumference like spokes in a wheel. On these converging lines she had written the names of the various sects, with Christ at the center: and underneath all, this legend: "The nearer to Christ, the nearer to each other."

* * *

THE TEST OF FIRE

Dr. Stuart Holden once told his congregation how, when he visited a factory in the North of England where costly china was being made, the thing that interested him most was the painting of the finished product. "It had been through many processes, and was taken to a studio for the artist to complete. I saw the pattern being put on in various colors, and noticed that a great deal of black was being used. On asking why, I was told, 'It is black now, but it will be gold when it comes out of the fire.'" Is not this just as in our lives?—S. S. Times.

* * *

"AND I NEVER THANKED HIM"

A godly Christian lady found that a gipsy camp had been located close to her home. She went round as soon as they were settled, and asked kindly questions about them, and was told at once there was a dying boy in one of the caravans. She went in and found the little lad laid upon a bed and apparently unconscious; and she said to him, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The little eyes did not open or show any sign of life. She said the same text slowly a second time, and no sign came from the boy. She said it a third time, and the little lad opened his eyes and said, "And I never thanked him."

Is there one soul here today who knows that God so loved the world as to give His only Son, and has never thanked Him? Will you thank Him now? If I said to any one here, "I give you this book," they might press their way through and come up with some little trouble, but if they remained sitting and only said, "Thank you," it ceases to be mine, and becomes the speaker's. Will you be simple with the blessed Lord this morning, and start out afresh, if never before, now for the first time, and just say to Him, "Lord, I thank Thee, and I take Thy gift. Amen"?—Hubert Brooke.

A WILL LOST AND FOUND

There is a quaint story told of a rich man who lost his only son, and, after his own death, his will could not be found. After searching vainly, the state's attorney took up the case and ordered his property sold and his estate settled. On the day of the auction a poor old woman who had once nursed his only child begged the auctioneer to let her buy the picture of the boy. She had only a shilling, but nobody seemed to care for it, so it was knocked down to her. And she went home happy in having the portrait of the child she had loved so dearly. One day, when repairing the back of the picture, she found a legal document hidden in the wood back. She hurried to the lawyer and delivered it up with much concern. After he had glanced at it he called her to him and said:

"You have certainly made a great find. This is the old man's will, and in it he has left all his property to anybody who loved his boy well enough to buy his picture at the auction sale when the estate is settled."

God, too, has left a will by which all His fortune becomes the inheritance of those who love the Lord Jesus Christ well enough to take Him for their own.—A. B. Simpson.

* * *

A REAL QUIT-CLAIM DEED

Charles G. Finney relates the following incident which occurred under his ministry in Boston:

"I had insisted much in my instructions upon entire consecration to God—giving up all to Him, body, and soul, and possessions, and everything, to be for ever thereafter used for His glory—as a condition of acceptance with God. As was my custom in revivals, I made this as prominent as I well could.

One day, as I went into meeting, one of the lawyers, with whom I had formed acquaintance, and who had been in deep anxiety of mind, I found waiting at the door of the church. As I went in he took out of his pocket a paper and handed it to me, remarking, 'I deliver this to you as the servant of the Lord Jesus Christ.' I put it into my pocket until after meeting.

On examining it I found it to be a quit-claim deed, made out in regular order and executed ready for delivery, in which he quit-claimed to the Lord Jesus Christ all ownership of himself and of every thing he possessed. The deed was in due form; with all the peculiarities and formalities of such conveyances. I think I have it still among my papers. He appeared to be in solemn earnest, and, so far as I could see, was entirely intelligent in what he did."

HOW TO SETTLE DIFFICULTIES

Dr. Moses Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer?"

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the Devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour and there are several other difficulties that might be settled in the same way.—Boston Christian.

* * *

THE LORD'S TESTINGS

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with this question:

"Why is it you have so much trouble? I have been watching you. Since you joined the church and began to walk square and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful, but glowing face, the blacksmith replied: "Do you see this piece of steel? It is for the springs of a carriage. But it needs to be tempered. In order to do this, I heat it red-hot and then cool it with water. If I find it will take a temper I heat it again; then I hammer it and bend it and shape it so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap pile. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused, and continued: "God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But He wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by testing and trials. Ever since I saw this I have been saying to Him, 'Test me in any way you choose, Lord, only don't throw me on the scrap pile.'"—Herald of Holiness.

Moody Bible Institute Monthly

Young People's Society Topics

John C. Page

February 14

What is Faith, and What Does it Do For Us?

Hebrews 11:1-10

There are many definitions of faith. General Booth of the Salvation Army defined it as "willingness to trust God when things looked dark." Another writer declares that "faith is belief in what cannot be demonstrated." According to the first verse of our Scripture lesson, faith is confidence in what we hope for. It is a conviction concerning the things not yet seen. It makes the invisible things real, so real that we act upon the conviction of their reality. Thousands of Christian men and women have sealed their faith with their blood.

From the content of our chapter we may say that faith is believing God's Word to the extent of acting upon it. The whole chapter presents a picture of faith in action. All the heroes of faith, from Abel to Samuel, pass before us in review. The conspicuous feature in each instance is the power of faith in its action upon the life.

Abel believed the testimony of God concerning human sin and divine holiness. God had spoken of these matters in no uncertain way. Abel believed God's word to the extent of acting upon it. He approached a holy God upon the ground of a substitutionary sacrifice, the blood of the lamb, and was accepted. This is faith in action; this is the faith that saves. Abel's brother came another way, not the way of faith in God's Word, and he was rejected.

Enoch believed God's Word concerning judgment to come to the extent of acting upon it. In the midst of spiritual apostasy and moral darkness Enoch walked with God and was delivered from the judgment that came upon the world as a punishment for its sin.

Abraham is another conspicuous example of the faith which believes God's Word to the extent of acting upon it. When he was called he obeyed and went out into the new life of faith trusting God where he could not see.

"Into His hand went mine,
And into my heart came He,
And I walked in the light divine,
The path I had feared to see."

February 21

Lives Transformed by Christ

Acts 9:1-20

By comparing verses 1, 9 and 20 of this chapter the reader will see the extent of the transformation effected in this instance. Notice the atmosphere in which Saul of Tarsus lived, "breathing out threatenings and slaughter against the disciples of the Lord." Then observe the attitude he took in verse 6, "Lord, what wilt thou have me to do?" How

February, 1926

can you account for this change except on the ground of the supernatural power of the Lord which in a moment changed the whole outlook and attitude of a lifetime. In view of this experience is it any wonder that this man wrote the words in 2 Corinthians 5:17? Study this verse. It affords a key both to his experience and his teachings.

This supernatural transforming power in human life which the Bible so strongly emphasizes and which every vital Christian experience corroborates, is the one thing which Modernism opposes and repudiates. This is the reason why Modernism as a system is so perilous. Its acceptance means the denial of all that makes our Christian faith redemptive and saving.

The essential thing in Christianity, says Dr. McNicol, is a new creation which is not of this world. The apostles taught this, and the true church of God has stood for it down through the centuries and stands for it today. The effort to impose the teachings of Christ upon those who belong to the old creation is like trying to hang fruit on a thorn bush. Our Lord Himself said, "A corrupt tree cannot bring forth good fruit." The old vine of human nature is corrupt at its very root. See Mark 7:21-23; Galatians 5:19-21. This necessitates a new vine which shall bring forth good fruit. Compare John 15:5 with Galatians 5:22, 23. This fruit, the fruit of the Spirit, is satisfying to God and man. Verse 20 reveals the beginnings of that ceaseless activity which issues from the new attitude.

February 28

Neglected Areas in the Country

Isaiah 35:1-10

The chapter given has no immediate nor close relation to the topic. These verses plainly assert that "blessings abound where'er He reigns," and describe the nature of these blessings. The central truth is in verse 5, "Your God will come and save you." This can be applied first to the present salvation in Christ which the individual Christian possesses and enjoys. It is written, "His name shall be called Emmanuel—God with us." Our God who came to save us. As the result of His redemptive work the eyes of the blind are opened, the ears of the deaf unstopped, the lame walk uprightly, and the dumb sing.

"He breaks the power of cancelled sin,
He sets the prisoner free."

It is our shame and loss that there should be areas in our country where the Christ who saves is still unknown. According to reliable authorities there are whole districts which sink into spiritual death for lack of the preached word. What is the cause for such neglect? David Brainerd said, "I wrestled for the ingathering of souls. I was in agony

all day." Is it not more of this spirit that we need?

The two outstanding facts that have inspired the workers of the past and led them on to noble achievements are these: first, there is a lost world, and second, there is a Christ that can save it. The inspiration necessary to the occupation of neglected areas must be found in these two facts.

The Scripture under consideration has another application to a time yet future when "a King shall reign in righteousness" and the principles of the kingdom of heaven be administered on earth. Then the blessings mentioned in this chapter will be completely fulfilled and there will be no more neglected areas.

March 7

Persevere—In What?

Acts 20:17-24; Hebrews 12:1-4

The first of these two Scriptures gives us an example of perseverance in the work of Paul; the second contains an exhortation to persevere in running the Christian race.

Paul's career as a servant of Christ affords a fine illustration of perseverance. What he endured and overcame is presented in summary form in 2 Corinthians 11:24-28. He was beaten, stoned, shipwrecked, surrounded by perils, weary, in pain, hungry, thirsty and cold, yet he could say in the words of verse 24 of our Scripture lesson, "None of these things move me." This is perseverance indeed. In the realm of service and ministry to others Paul had received a commission from the risen Lord (Acts 26:16-18). To fulfill that commission was his great ambition. In its fulfillment perseverance played the chief part. If we search for the underlying secret of his power it will be found in the words of Philippians 4:13.

Exhortations to Christian believers to persevere and press forward are quite frequent in Scripture, and quite necessary, too. The Christian life has its strenuous side as well as its restful side. In our second Scripture it is compared to a race, at the end of which is a prize. This prize must be won, it comes as a reward for attainment. In the Christian race there are the hindrances of weights and sins. These weigh us down or upset us. The weights must all be laid aside and the upsetting sin overcome. If the runner falls he must get up again and again. This calls for the grace of perseverance in order to continue running and obtain the prize. As an inspiration to this we are reminded of the witnesses in Hebrews 11, men and women who through patience and perseverance achieved the things recorded in verses 33, 34.

Houghton Academy, Houghton Conservatory, Houghton Theological Seminary, and Houghton College giving the degree of A. B. and B. S. Absolutely true to the Bible fundamentals, and necessary expense for one year not more than \$350.00.
Send for catalogue to
J. S. Luckey, A. M. Pd. M., President, Houghton, N. Y.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

HEARING AND NOT HEARING

M. T., Winchester, Ind.

Question: Please harmonize the contradiction in Acts 9:7 and 22:9.

Answer: Verse 9:7 states that the men with Paul heard the voice, while 22:7 states that they "heard not the voice of him that spake to me." The meaning seems to be that they heard the voice, but not in such a way that they understood the message of Him who was addressing Paul.

SACREDNESS OF HUMAN LIFE

V. R., Chicago, Ill.

Question: Will you please explain Genesis 9:5, 6?

Answer: The plain teaching is that since man is made in God's image, if a man's life is wantonly taken, as Cain took the life of Abel, the agent of destruction must be destroyed, whether it be man or beast.

THE CATHOLIC AND PROTESTANT BIBLES

H. A., Ironwood, Mich.

Question: What is the difference between a Catholic and Protestant Bible?

Answer: So far as the text itself is concerned the differences are not great, except in a few instances. The chief difference lies in the foot-notes and annotations which interpret the Catholic Bible in harmony with the peculiar doctrines of the Catholic church.

THE ROSE OF SHARON

G. K., Paterson, N. J.

Questions: (1) Please explain "doves eyes" and "bed of green" in Song of Solomon 1:15, 16. (2) What is the meaning of the "rose of Sharon" (2:1)?

Answers: (1) Large, beautiful, and tender as the eyes of a dove. The "bed of green" is probably the grass upon which the lovers are sitting or reclining. (2) In this verse the bride seems to be speaking to herself, as in the second verse she addresses the bridegroom. If lovely, the bride is also lowly as a flower in the plain of Sharon.

TITHE QUESTIONS

C. F. G., Holland, Minn.

Questions: (1) Ought a Christian tithe the money of a matured insurance policy? (2) What amount thus received is to be tithed?

Answers: The question to be decided is whether this money is income or principal; or, what part is income and what part principal. Since such a form of insurance is based upon yearly premiums, together with accrued interest, we would suggest that only the accrued interest

would be subject to tithing, since the premiums would represent the investment.

SANCTIFIED APOSTATES

R. J. G., Wellington, New Zealand.

Question: In what sense can an apostate be said to be sanctified as in Hebrews 10:29?

Answer: The entire passage (vv. 26-38) teaches the possibility of apostatizing from the truth. God has no pleasure in such (v. 38) and they have only a fearful future to which they can look forward (vv. 26-31). How then can such people be described as sanctified (v. 29)? Evidently the word is used in the same sense as in verse 10, and the explanation seems to be even professors of religion who follow Christ only a time are in a limited sense sanctified. That is, they outwardly are set apart for the work of the Lord, the same as others. Later, the difference is revealed in their apostasy. A similar truth is stated in 2 Peter 2:1, where false teachers are referred to as "denying the Lord who bought them," "bought" by Christ, yet false to Him.

SICKNESS AND SATAN

E. R. H., Nora Springs, Ia.

Question: Are cancers and all sicknesses of the Devil?

Answer: Some very good people attribute all sickness to the Devil, and in so far as he was or is the occasion of sin, we may grant that he has had very much to do with sickness. Yet many people sin grievously who seem to be in astonishingly good health. For our part, we do not believe in laying all of our troubles, including our sicknesses, to Satan. It seems to us that each should bear the personal responsibility for sickness caused by his own indiscretion, lack of controlled appetite, or other sins and vices. Moreover, our sicknesses sometimes are due to inherited tendencies and not directly to Satan at all.

THE TWO NATURES

R. A. C., Brooklin, Maine.

Questions: Since the old nature is not eradicated in regeneration, and since this old nature is satanic, then do we not have two natures—the nature of God and the nature of the Devil? Does not this make the Christian a member of two families? Does not Satan have a right to rule over his nature? Does not this doctrine make the Christian legally a child of Satan as well as a child of God? Are we not only partially redeemed?

Answers: You go too far in thinking that the old nature is satanic. The old nature is the carnal nature in us in distinction from the spiritual. Thus the Christian has two natures, but is not two

personalities, and is not a member of two families except they be the human family and the divine. Furthermore Satan has no rights even over the old nature. Whenever the old nature re-asserts itself and we sin, Satan has a momentary triumph, yet by no right or power of his own. There is a sense in which we are redeemed when we were born again; but since our redemption is eventually to include our glorified bodies, Christ's work in us will not be completed before the time of the resurrection. His work upon the cross was a finished work, and even now He gives us victory over the "old man" in us, but we are not yet sinless. The old nature has not yet been completely transformed. We are saved and safe, but not yet perfected.

LIGHT ON THE PATHWAY

Iona Pearle Hall, Canton, China

There's light on the path leading homeward

That grows brighter and brighter each day,

For the joy of the dear Saviour's presence Illumines the straight narrow way.

What freedom from carrying burdens!

What joy in just trusting our all

To Him who's abundantly able

To hold us, that we shall not fall!

There's light on the path leading homeward:

We behold things the world cannot see; For the Spirit takes Christ's wondrous riches—

The great things of eternity—

To show to the loved ones of Jesus,

What wonders He has to display!

What glimpses of joy set before us!

What gleams of the glad Perfect Day!

There's light on the path leading homeward,

And the deep peace of God inwardly; For we're conquerors, yea, more than conquerors

Through Christ who gives us victory.

We need not to stop or to falter,

He giveth the strength for the way.

Oh, there's light on the path leading homeward

That grows brighter and brighter each day.

Individual Communion Service



"Noisless" Cup Holds

Get Our Reduced Prices

Ask for NEW Catalog

Church and Sunday School Supplies

WM. H. DEITZ, 20 E. Randolph St., Dept. M, CHICAGO

13 WEEKS FOR 15 CENTS

The Pathfinder

SHOWS THE WAY THROUGH THE JUNGLE OF EVENTS

You've heard your neighbor praise the old reliable Pathfinder, the wonderful national weekly home magazine that 3 million people read. You can try this unbiased digest of domestic and world affairs for a trial. The Pathfinder is in a class by itself—nothing else to equal it: time-tested, wholesome. Chuck full of the choicest reading—the cream of everything. Science, politics, travel, fun, question box, health, radio etc., real stories, pictures—instruction—entertainment for all. Send 15c (coin or stamps) for this big paper on trial 13 weeks or \$1 for full year (52 issues). **Pathfinder, Washington, D. C.**

Moody Bible Institute Monthly

International Sunday-school Lessons

P. B. Fitzwater

February 14 Jesus the Good Shepherd John 10:1-30

Golden Text:—I am the good shepherd, the good shepherd giveth his life for the sheep.—John 10:11.

The occasion for the parable of the good shepherd was the excommunication of the blind man who had been healed by Christ. When Jesus saw the Pharisees, who posed as shepherds of God's flock, casting out of the fold this poor, helpless sheep (John 9:34, 35), He boldly declared that He was the Good Shepherd. Behind this we can see His compassion for the poor man and indignation at the Pharisees. The relationship of the Messiah to His own is set forth in the Old Testament under the figure of the Shepherd and His sheep (Psalm 23; Ezekiel 34).

I. The Good Shepherd (vv. 1-18).

1. He Is the True Shepherd (vv. 1-6). He came by the divinely appointed way. The power exercised by the Pharisees in casting out this man was not obtained by lawful means. It was stolen by them and exercised in the bold spirit of robbers. John the Baptist and others of the prophets, had performed the function of the porter and opened the door to the Shepherd (v. 23). Despite the deceit, audacity, theft and robbery of these Pharisees, those who were Christ's sheep were declared to be forming a new flock and following Him as the true Shepherd (v. 4). The reason the man suffered excommunication for Jesus' sake was that he recognized Him as the true Shepherd and the Pharisees as strangers. We can afford excommunication at the hands of men when we can have the leadership of Christ.

2. He Is the Door of the Sheep (vv. 7-10).

The way to fellowship to God is through Christ. He is the only door (Acts 4:12). There is absolutely no way to get into the fold of the redeemed but by Him. All who attempt it are thieves and robbers (v. 8). Those who become members of the flock through Him enjoy marvelous gifts (vv. 9, 10).

(1) Salvation—"Shall be saved." Not only saved now but saved eternally (vv. 27, 28).

(2) Liberty—"Shall go in and out" (v. 9).

Only those who accept salvation in Christ know what freedom is. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

(3) Contentment—"Shall go in and out and find pasture" (v. 9).

The one who really enters the fold by Christ the door receives that which is all satisfying to the soul. The world's attractions lose their hold upon him. He has no want which is not satisfied (Psalm 23). Not only is every want sup-

plied, but every fear removed.

3. He Is the Good Shepherd (vv. 11-18).

He is so devoted to His sheep that He willingly lays down His life for them. The hireling abandons his sheep in time of danger. The Good Shepherd has perfect knowledge of His sheep and they know Him (vv. 14, 15). The mutual relationship which exists between the sheep and shepherd is similar to that which exists between Christ and the Father. Knowing His sheep so well, He looks after their welfare. He enjoys such personal intimacy with His sheep that He knows them by name and goes before them to lead the way and defend them from every danger. This He will do even unto death. On Calvary this was historically fulfilled. The hireling, represented by the Pharisees, takes up the work and continues it for his own sake, for the profit that is in it. It was Christ's love for such sheep as this poor blind man that caused Him to give up His life in order to find for them the abundant life (v. 10). This sympathy is worldwide, "other sheep I have which are not of this fold." This suggests that the Gentiles have a place in His fold. All who believe in Christ form one flock. In order to save His sheep He voluntarily laid down His life (vv. 17, 18). Such devotion enjoys the love of the Father (v. 17). In view of that time when Christ shall gather His widely separated flock into one fold, let us now be brought under that spirit of unity which will please Him.

II. The Sheep (vv. 19-30).

1. Unbelievers Are Not His Sheep (vv. 19-26). Christ's assertion that He was the good shepherd caused a division among the people. Some accused Him of being mad, others that He had a devil. To their request that He would tell them plainly if He were the Christ, He referred them to the testimony of His works, declaring that the secret of their inability to recognize Him was their unbelief.

2. They Recognize His Voice (v. 4).

There are many voices in the world, the voice of the hireling, the voice of the thief and the voice of the stranger, but none of these will the sheep hear. The voice of the true Shepherd is recognized by His sheep even amidst the babel of voices in the world today. They not only know it as His, their souls are in accord with it. It is sweet music to their ears.

3. His Sheep Follow Him (vv. 3, 27).

This is the proof that they are His. The one who does not hear, heed, and obey the Lord's voice is clearly not his sheep. His sheep have unquestioned faith in His ability to lead them. Regardless of the darkness, dangers and difficulties of the way they turn from the voice of others and follow Him. The

true sheep will flee from strangers (v. 5). This is a solemn warning to many professing Christians who are following strangers.

4. His Sheep Are Eternally Secure (vv. 27, 28). The sheep are entirely dependent upon the Shepherd. It is the Shepherd's business to look after and care for the sheep. This He does for He knows them by name and is acquainted with their weaknesses and trials.

February 21 Jesus Raises Lazarus from the Dead John 11:1-57

Golden Text:—I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.—John 11:25.

The Bethany family held a peculiar place in the affections of Jesus. When the doors of other homes were closed against Him, the door of this home was flung wide open to receive Him. When misunderstood by others and weary with His arduous labors, He could come into this home and enjoy intelligent fellowship and find rest.

I. Lazarus Sick (vv. 1, 2).

Even those who are in close fellowship with the Lord are not immune from sickness. Sorrow comes even to the homes where Jesus is loved.

II. Martha and Mary send for Jesus (v. 3).

Because they had come to know Jesus as more than a mere man they instinctively turned to Him when this shadow fell across their home. Those who receive Jesus into their home when all are well and happy can be sure of His love and sympathy when sickness and death overtake them.

III. Jesus' Strange Delay (vv. 4-6).

Martha and Mary sent for Jesus because He loved Lazarus. They said, "He whom thou lovest is sick." Now Jesus "abode in the same place" because he loved Lazarus and his sisters (v. 5). This mystery is to be explained by the fact that Jesus was divine and knew all things. Mere human sympathy would have moved Him to hasten to the home of trouble, but divine love, which rests upon perfect knowledge, caused Him to tarry.

IV. Jesus Goes to the Bethany Home (vv. 7-17).

At length he turned His face toward the sorrowing home. Jesus knew and the disciples apparently knew that going into Judea meant His own death. He told His disciples that His purpose in going was to awake Lazarus out of his sleep, to the intent that they might believe (vv. 11-15). His mission to this home was twofold: to restore to these sisters their brother and to strengthen the faith of the disciples (vv. 11-15). The word "sleep" reveals Jesus' estimate of death. It is only a sleep. Jesus fearlessly discharged His duty even though they had threatened His life.

V. Jesus Teaching Martha (vv. 18-27).

As He was nearing the village Martha meets Him with a complaint because of His delay. He ignores her complaint

and teaches her concerning the resurrection and life.

1. "Thy brother shall rise again" (v. 23).

Most blessed words are these to fall upon the ears of a sorrowing sister for a dead brother. He is saying the same to every sorrowing sister, brother, wife, husband, child and parent.

2. "I am the resurrection and the life" (vv. 25, 26).

He is the source of life and all who are joined to him by a living faith experience such a vital fellowship as to be unaffected by any bodily change. The believer cannot die. That which we call death is to Him but an incident in the course of an endless life. The Christian life centers in the person of the living Lord, the eternal Son of God.

VI. Jesus Weeping with Mary (vv. 28-35).

Mary fell at Jesus' feet, uttering the same words used by Martha but no doubt with a different tone of voice and attitude. She had been sitting at His feet in the days of sunshine, therefore she knew where to go in time of sorrow. Her words were responded to with His tears—"Jesus wept." He is now a sympathizing Saviour; He can be touched with the feeling of our infirmities (Heb. 4:15). Being a real man He suffered with these bereaved sisters, and though

He knew the joy that was so soon to come in the restoration of life to Lazarus, he wept, thus mingling his tears of sympathy with those He loved and those who loved Him.

VII. Jesus Raising Lazarus (vv. 38-44).

His great sympathy now expresses itself in supernatural power. Sympathy would be valueless without this connection with divine power. It is sympathy and love linked with omnipotence that makes His ministry so eloquent. In this stupendous miracle we see an illustration of the quickening into life of those dead in trespasses and sin.

Observe:

1. He Was Dead (v. 39). This is a type of the sinner dead in trespasses and sins, even morally corrupt (Eph. 2:1).

2. The Stone Must be Rolled Away (v. 39). As Christian workers we should remove every obstacle from between a dead sinner and a life-giving Saviour.

3. Martha's Protest of Unbelief (v. 39). She insisted that Lazarus had already undergone putrefaction. Unbelief of God's people is saying the same about sinners as being without hope of salvation. Christ is able to save the sinner, regardless of the degree of his sins.

4. Christ's Intimacy and Fellowship with the Father (v. 42). In His prayer He declared that it was not for His sake

that He prayed, but for those who stood by.

5. Christ's Manner of Dealing with Lazarus (v. 43).

It was by a call. He is calling men and women today by His Spirit, Word and providence. His call is an individual one—even by name.

6. The Response of Lazarus (v. 44). This shows that the call of Jesus is with authority and power. With the call goes the power to heal and obey. Even though one be dead in trespasses and sins and therefore helpless, there is nothing too hard for the Lord.

7. The Command to the People (v. 44). They were to remove the grave clothes and set him free. They could not make Lazarus live, but they could remove the grave clothes which bound the man whom Christ made alive. It is our business to teach God's Word to those who have been made alive by Christ, for the truth shall make them free (John 8:32). This miracle is a mighty demonstration that Jesus Christ is God.

VIII. The Effect of This Miracle (vv. 45-57).

1. Some Believed (v. 45).
2. His Enemies Sought to Put Him to Death (vv. 46-53).
3. His Withdrawal (v. 54).

February 28

Jesus Teaches Respect for Law
Matthew 22:15-22, 34-40

Golden Text:—Ye think that I am come to destroy the law or the prophets. I came not to destroy but to fulfill.—Matthew 5:17.

It is to be regretted that the lesson committee introduced this lesson, important as it is, thus breaking up the unity of instruction in the Gospel of John. Teachers who prefer to continue in John would do well to choose John 12:1-11 as the alternative lesson.

I. The Tribute Money (vv. 15-22).

The Pharisees and Herodians proposed to entrap Jesus and bring Him into conflict with the Roman government so they came to Him with a subtle question, "Is it lawful to give tribute to Caesar or not?" At this time the Jews were under the galling yoke of the Roman government. Some even denied the right to pay tribute to the government. To have answered this question by "yes" or "no" would have involved difficulty. To have answered "yes" would have conveyed the impression of endorsement of all that the Roman government did. To have answered "no" would have at once brought Him into conflict with the government. It is not an easy matter for a Christian always to determine his right relation to civil government. Many a minister has made a failure of his work because he tried to solve the problem. Christ's reply to this question, properly understood and applied, is the final word on the subject. Until the civil authorities demand of us that which is a violation of God's law, we are bound to render unto them obedience. "Render unto Caesar the things that are Caesar's" means that within the realm of the right of govern-

Moody Bible Institute Monthly

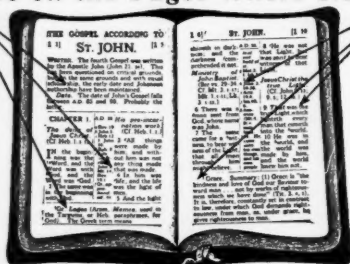
The SCOFIELD Reference Bible⁶

Helps on the Pages Where Needed

Edited by
Rev. C. I. Scofield
D.D.

Assisted by
Eminent
Scholars

Endorsed by
Leaders in
all Denominations



14 styles on fine
white paper
from
\$2.75 up

20 styles on
Oxford India Paper
from \$8 up

A Descriptive
Circular on
Request

At All Booksellers or the Publishers

OXFORD UNIVERSITY PRESS American Branch 335 West 32d Street New York

YOUR CHILDREN? TEACHER! PARENT!
WHAT ARE THEY STUDYING IN SUNDAY SCHOOL? YOU OUGHT TO KNOW!

THE "FULL GOSPEL" LINE OF SUNDAY-SCHOOL SUPPLIES

*Fundamentally True to the Word of God
Expositions of the International Lessons
Used by All Evangelical Denominations*

**Write for Free Samples and Price Lists
of SUNDAY SCHOOL SUPPLIES**

THE CHRISTIAN ALLIANCE PUBLISHING COMPANY
260 WEST 44th STREET, NEW YORK, N. Y.

ment the Christian should yield glad and full obedience, but while it sets forth their duties to civil authorities, He used the occasion to place upon them the duties they owe to God. "Render unto God the things that are God's" means the highest obligation. Since enjoying His protection and care, it is our duty to own all allegiance to Him, to yield our lives to Him in service, worship and praise. Every one who enjoys the benefits of civil government is obliged to pay the taxes which are necessary for the support of that government, and every one who receives God's favor is placed in like obligation unto Him.

II. The Great Commandment in the Law (vv. 34-40).

For the third time in one day the Lord is tried by hard questions. While these questioners were actuated by wrong motives we may be very glad that they put these questions to him because of the invaluable truth which His answers set forth.

1. The First Commandment (vv. 34-38).

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." This means that supreme and undivided love to God is the first and great commandment. Man's supreme obligation is to God. It is wrong to evaluate man's character on the basis of his morality as expressed in his relation to his fellowman. Real righteousness is doing the right thing with God. The greatest immorality of which a man

can be guilty is his failure to respond to the demands of God. The one who does not supremely and with undivided affection love God is the greatest sinner. The one outstanding condemning sin is unbelief in God and refusal to love and obey.

2. The Second Commandment (vv. 39, 40).

The second commandment is like unto the first in that it centers in love. It is not said that it was equal unto the first; that would not be true. A man may love himself, but not supremely. One's love for his neighbor may be either too much or too little. The measure set is love for self. We should love God better than ourselves. He is worthy of all our affections, and demands all. Love is not mere emotion, but a supreme desire for the welfare of another and a willingness to do everything possible to secure that end. The command to love our neighbor is involved in the command to love God. To pretend to love God is folly if we do not love our neighbor. No one really loves his neighbor who does not love God. To attempt to establish a brotherhood among men without the recognition of the fatherhood of God is utter nonsense. Men become children of God by faith in Jesus Christ. It is true that in the sense of being God's creatures, all men are God's children, but in the New Testament sense, men are only God's children as they are in Christ. Beware of the man who is constantly crying for the brotherhood of man and at

the same time rejecting Jesus Christ. The only way to bring in the brotherhood of man is to preach Jesus Christ to the race and secure acceptance of Him. We thus become brothers in the real sense of the term when we have God as our Father. All obligation resting upon man is embraced in these two commandments. Those who conform their lives to them are God's children and are the very best citizens.

March 7

Jesus Washes His Disciples' Feet John 12:1-17

Golden Text:—The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many.—Matthew 20:28.

Teachers who are endeavoring to give the pupils the connected view of the Gospel of John should recognize that with this chapter we enter into the very holy of holies of the book, namely, the inner revelation of Christ to His disciples. The people at large having rejected Him, He turned His back upon them and devoted His few remaining hours to instructing and comforting His disciples.

I. Jesus' Amazing Love for His Own (vv. 1-3).

Jesus was fully conscious of what was upon Him. He knew that the cross with all its anguish was just before Him. He knew that His disciples would shamefully forsake Him within a few hours. He knew that one of that number would be the instrument in the hands of the

May we find tablets of the Pentateuch?

STUPENDOUS discoveries are opening up in the Holy Land since the World War expelled the Turk and a Christian nation was given control. Professor Melvin Grove Kyle, Archeological Editor of *The Sunday School Times*, sails this month for an expedition to Kirjath-Sepher, a city between Hebron and Beersheba which flourished when Joshua led the Children of Israel into Canaan. Dr. Kyle has had his eye on that city for more than thirty years, for it is

not impossible that actual tablets of the Pentateuch may be found there.

The town has been undisturbed since Nebuchadnezzar destroyed it 2500 years ago. Remembering that the critics say that Deuteronomy was not written until Josiah's time, eight or nine centuries later than Moses, it would be a bombshell in the camp of the Higher Criticism if any portions of the Pentateuch, dating from Moses' own day, were found.

The Sunday School Times

(Issued every week)

will contain Dr. Kyle's full report of this expedition. You will want to let your friends and co-workers know about this momentous opportunity, just ahead, in Biblical research.

In addition, every issue of the *Times* has one of the richest expositions of Scripture ever offered to the Sunday-school public, in W. Graham Scroggie's teaching articles on the Gospel of John. This will be followed, during the second quarter of the year, with every-week articles from Mr. Scroggie on Genesis. Six months' studies in these two key books, John and Genesis, constitute the International Uniform Lesson for the first half of 1926. Subscription rates \$2 a year, or \$1.50 in clubs of five or more copies, either to separate addresses or one address. 25 cents mailed with the coupon will bring the paper to you for 10 weeks.

Our "Get-acquainted" offer—10 weeks for 25 cents

101

THE SUNDAY SCHOOL TIMES COMPANY
Box 1550
Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name.....

Address.....

Please send me also a free copy of your catalog of book publications

Drake "Handy" Box
Personal Stationery



150 sheets and 100 envelopes \$2.00
 Postage Prepaid

IT PAYS to buy good stationery.
 We use a fine 24 lb. Ripple Finish Bond paper, size 6 1/2 x 9 1/4 inches. Your choice of Blue, Buff or White. Assorted colors at \$2.25 box. Monograms 25c extra. Sheets and envelopes will be printed in black ink with your name and address from Copperplate Gothic type.

Double Sheet, Ribbon-tied Stationery
 24 Folded Sheets and 24 Envelopes printed with your name and address on fine quality Linen Finish Paper, having a fine Gold Edge. Your choice of Blue, Buff, Pink or White. (State color wanted.)

\$1.50 Box, Postage Paid
 Monograms 25c extra

THE DRAKE PRESS
 2511 N. Drake Avenue CHICAGO

CHALK TALK
 stories and courses by the transcontinental artist, lecturer and preacher
LEWIS E. DURHAM
 For particulars address 218-E Kearsley St., Flint, Michigan

HAND WORK

A simple, practical, supplementary set of Hand Work to be used with the INTERNATIONAL GRADED LESSONS for Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL PREPARED. A Teacher's Handbook. Send stamp for specimen pages.

MILLER PUBLISHING CO., Salamanca, N. Y.

WHAT YOU GET FOR YOUR DOLLAR
 And see our Introductory Offer besides

1. You Get 104 Sheets Good Quality WATERMARKED BOND Correspondence Paper (at the head of these 104 sheets) Photo-Engraved Reproductions of 13 Fairly original Hand-Drawn Bible Charts designed and made especially for this Stationery

2. You Get **GOSPEL GRAFFICS** **GRAFFICS**

Something Entirely New

FROM GOSPEL GRAPHIC PUBLISHING CO. P.O. Box 11, South Yonkers, N.Y.

YOUR PACKAGE IS READY AND WAITING FOR YOU \$1.00

To You Yourself Where You Live U.S.A.

BIBLE CHART GOSPEL STATIONERY

GOSPEL GRAPHIC PUB. CO., P. O. Box 11-M, South Yonkers, N. Y.

Devil in His betrayal. He knew that all things were in His hands—was fully conscious of His deity. Understanding all this, he displayed patient and untiring love. He did not withdraw His love from them because of their weakness and the shameful failure which He would soon be made manifest. "He left them to the end," to the uttermost. True love does not consider circumstances or the shortcomings of the person loved. His thoughts might well have been of the eternal light and glory upon which He would soon enter, but it was mainly of His own disciples.

II. Christ Washing His Disciples' Feet (vv. 4-11).

This act is symbolic of His amazing love for His disciples. Jesus did not regard His hands too holy to do this menial service. The true Christian does not allow his rank in society to keep him from acts of lowly service.

1. Steps in This Service (vv. 4, 5).

- (1) He arose from supper.
- (2) Laid aside His garments.
- (3) Took a towel and girded Himself.
- (4) Poured water into a basin.
- (5) Washed His disciples' feet.
- (6) Wiped them with the towel where-with He was girded.

These steps symbolize Christ's work of redemption. His rising from supper represents His rising from His place of enjoyment in the heavenly glory. His laying aside His garments is putting aside His vesture of majesty (Phil. 2:7,8). His girding Himself is taking the form of a servant in the incarnation (Phil. 2:7). The water in the basin His cleansing blood (Rev. 1:5). His washing of their feet their sanctification by actual cleansing men through His Word (John 15:3; Eph. 5:26). His taking His garments again, His return to His place and position of glory (Luke 24:51).

2. Peter's Impetuous Ignorance (vv. 6, 9).

He goes from one extreme to the other. His failure to understand the significance of this service caused him to behave strangely.

3. The Significance of This Service to Those who Participate in It (vv. 10-12).

(1) It is a spiritual cleansing (v. 8). Fellowship with Jesus is only possible as we are continuously cleansed from our sins. "He that is washed needeth not save to wash his feet but is clean every whit" (v. 10). The cleansing here is not

the washing of regeneration (Tit. 3:5), but that of sanctification (John 17:17). Even regenerate people need 'the continual cleansing of Christ's blood in order to have fellowship with Him. He that is regenerated does not need a repetition of the act; he only needs the cleansing of sanctification symbolized by the washing of the feet. After regeneration, as we go through this world we are contaminated by its sins. He is willing always to cleanse us from our sins if we allow Him.

(2) A badge of brotherly affection.

This act showed His abandonment to the service of His own. This is a lesson that is much needed today. We need more and more the fullness of brotherly love. This love needs to be manifested so that it may be seen and realized. Only can true love be proved by the service it renders.

(3) A proof of humility. This was a lesson much needed by the disciples and much needed by us all. They had just been disputing as to who should be the greatest in the kingdom. Their selfish motive was expressing itself. On every hand we see expressions of pride, vanity and even arrogance on the part of those who are professed followers of the lowly Jesus. Christ's action was a concrete expression of His Spirit. If the Son of God was not ashamed to stoop to such lowly service, the disciple should not regard it beneath his dignity to follow in His steps.

(4) Equalization.

As they would thus stoop to serve each other in the name of Christ there would be the sure destruction of caste among them. Such service in the spirit of Christ is the great leveler of humanity.

III. An Example for Us (vv. 12-17).

The disciples of the Lord are under obligation to do to each other as He did unto them. This obligation rests upon His Lordship (v. 14). All who call Him Lord in sincerity will obey Him. To refuse to obey Him is to put oneself above His Lord. Obedience to the Lord should proceed from our love for Him, but in addition He promises happiness to those who practice these things (v. 17).

"I am very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?" "Weel, sir, it's typhus my poor husband's got, and we dinna think it just reet for our ain minister to run the risk."

WHAT TO TELL CHILDREN

Mildred W. Stillman in the *Forum* for August:

"Nothing brings the present religious controversy more sharply home than the confusion which arises when an innocent child suddenly asks a leading question about God at the luncheon table. If we are not fundamentalists and do not accept a literal interpretation of the Bible, what are we to tell our children? Their minds cannot grasp the abstractions that we deal in. How are we to prevent disillusion and confusion of thought?"

[Moody Bible Institute Monthly

GOSPEL GRAPHIC CHART BOOKLET

A dainty little 16 page booklet showing the entire series of the before-described charts. For your personal Bible study.

25 cts. 2 for 40 cts.

THREE COLOR MEMORY CHART

for easily memorizing the Names and Order of the Books of the Bible.

30 cts. 2 for 50 cts.

Introductory Offer

The Chart Booklet and the Memory Chart given ABSOLUTELY FREE if your order for the Stationery is mailed AT ONCE. Stationery, Booklet and Chart all for

ONE PROMPT DOLLAR BILL

Agents Wanted

Missionary Department

Robert H. Glover

TROPHIES OF GRACE IN VENEZUELA

In reporting the rich blessing of God upon the work in Maracaibo, Venezuela, Rev. T. J. Bach of the Scandinavian Alliance Mission says in part: "It has pleased God to reveal among us here His power to save from the depths of sin and vice, and especially in the case of drunkards. Yesterday we had a temperance lesson in the Sunday-school. I taught the men's class, and when I asked those to stand up who were saved drunkards twenty-seven at once rose."

Here are a few sample testimonies from members of the group whose photograph appears on this page. A father young in years but who had spent most of his life in sin and shame said: "When I lived a drunkard's life my children would run away to the neighbors in terror whenever I came home, but now they watch for me and run toward me with outstretched arms."

Another said: "I was known in this city for my notoriously wild life. One night when I came home drunk my wife lay sick in bed with our little child in her arms. I dragged her out of bed and pushed her into the yard. Then I took an axe and smashed to atoms her wooden bed—the only one in the house. But now, thank God, I have a new life through faith in Christ, my mother has a new son, my wife a new husband, and our dear little baby a new father."

A third drunkard told how he ruined his business by drink and was left in a bad condition. On a Sunday morning he was given a tract by one of the native Christian women, and by reading it was led to take his first step towards Jesus. He is now superintendent of the Sunday-school, his wife and two children have also come over on the Lord's side, and daily family prayers take the place of drunken brawls in their home.

A MISSIONARY'S TRIUMPHAL JOURNEY IN CONGOLAND

Rev. Thomas Moody, one of the veteran Baptist missionaries in the Belgian Congo, sends an inspiring account of one of his recent visitation tours of the outstations, from which the following extracts are taken.

"Our first *matondo* (convention?) was at K—. The contingents from the

various churches came in on Friday. Kilumbu was the first, 600 strong. Marching four abreast with banners flying and singing praises to God, they entered the tabernacle and offered a prayer of thanksgiving before they greeted their friends. Next came Kinsangu, 500 strong, then Kinkindu, 400 strong, and so on until we had 2,500 people present. That night the tabernacle, 40x120 feet, was crowded when words of welcome were given and suitable replies made. Saturday was a busy day, and then came Sunday, the great day of the feast. The tabernacle was filled for the first service at 7:00 a. m. Then all candidates for baptism lined up on the outside. These had already been examined

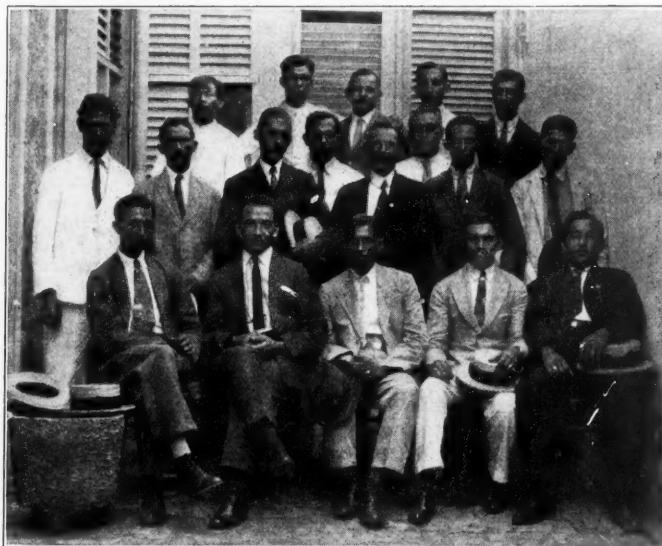
ducted a blessed communion service. Altogether it was one of the great days in one's life.

"After a day's rest we traveled east for 100 miles for our next *matondo*, at Zikomba. Just seven years before this we had made our first visit here, and the people had stood aloof, while the children ran away. Two years later we put a native preacher and his wife here, and after one year the first four converts were baptized. But now 400 people gathered together, 250 of whom were church members, 71 received baptism, and the thanksgiving offering was over 393 francs. Best of all, the young folks had caught the missionary vision and five young men had gone from this church to a district 50 miles away and had begun an aggressive work of evangelism.

"Another week's journey brought us to our third *matondo*, at Yongo, where seven of Mr. McDiarmid's churches gathered for three days. Here 350 were baptized and the thanksgiving offering reached 1,258 francs.

"After visiting other churches and villages we arrived back at our own station to find all well. We had been away 62 days, visited some 300 villages, and preached the gospel in 100 of these."

Is not such a record of joyous reaping worth the long years of toilsome and tearful seed-sowing? We need not commiserate such missionaries, but might rather envy them. Would that more young men would catch the missionary vision and press to the front to duplicate experiences like this!



Eighteen Saved Drunkards in Venezuela

All the above, once hopeless victims of drink but now soundly saved, are active members of the same mission church in Maracaibo, Venezuela. Thirteen of them have been in prison for crime.

(See further particulars this page)

OFF FOR A DISTANT FRONTIER OUTPOST

Mr. Carl G. Gowman, '11, writes from Shanghai, China, on his way, together with Mrs. Gowman, '11, and their two little ones, to a new field of labor among the aboriginal tribes of China on the border between Yunnan Province and Burma. To reach this remotest southwest corner of China, these workers have to make a long sea voyage from Shanghai via Singapore and Rangoon, thus entering their field by the back door. Mr. Gowman, who has already behind him a long and fruitful record of service among these primitive tribesmen of China writes: "Another new tribe and another new language for us to tackle. We were able in the three years among the Ch'uan Miao in Szechwan to get a hymn book and catechism translated for them, and are now leaving the work in the hands of others who will continue it on right lines." Much prayer should be offered

for these worthy missionaries in their new field and task.

GOOD NEWS FROM THE NEW HEBRIDES

Nearly a year ago the sad news came of the destruction of Dr. Maurice Frater's motor boat in a severe storm in the New Hebrides. This greatly crippled his missionary work throughout his parish of several islands. An appeal was made for gifts toward the cost of a new launch, and the response was so prompt and generous that the new motor boat, a picture of which appears on this page, is already in commission. Dr. Frater writes in grateful acknowledgment of certain contributions sent from Chicago Christians. He also conveys the warm-hearted thanks of the native church on the island of Paama. Then he tells of a weekly meeting held by the Teacher's Fellowship Class, when earnest prayer is offered for Christ's people and cause in all other lands. At the last such meeting a native brother, who was formerly a notorious cannibal, voiced in earnest tones the petition of the class for God's rich blessing upon the saints in Chicago. What a wonderful transformation such an incident betokens!

Continuing, Dr. Frater writes: "A few Sundays ago we had a baptismal service, which made a red-letter day in the history of the native church. Fifty-three men and women came forward to acknowledge by baptism Jesus Christ as Saviour and Lord. The feature that specially impressed me was the courage and confidence with which timid women accepted this challenge of their faith.



Dr. Frater's New Mission Launch in the New Hebrides.
(See further particulars this page)

A New Hebrides woman is the shyest of mortals and shrinks keenly from any place of prominence. Yet when the names of the 38 women were called, not one was dismayed, but without the slightest evidence of fear or shrinking they all came forward to confess Christ."

"NOTWITHSTANDING"—CHRIST IS PREACHED

In this case the "notwithstanding" has in mind the distressing condition of civil war and general unrest in China, which of necessity has its serious bearing upon missionary work. Yet the marvel is—and surely it is a cause for thanksgiving—that throughout these several years of disorder and danger the missionaries have never ceased to "carry on," and their work has borne abundant visible fruit.

Mr. Ernest J. Davis, '22, writes from a C. I. M. station in Honan Province: "If you could see what we have seen the past three days you would be encouraged to go on praying and giving for the Lord's work in China.

"Last Thursday the people began coming in for a three days' conference—the women hobbling on their little feet or riding on wheelbarrows, each carrying a basket containing Bible, hymnbook and food for several days, the men carrying bundles of bedding, or driving carts, or pushing barrows. Soon our entire premises hummed with the voices of Christians exchanging greetings and finding places to spread their bedding for the night. By dark several hundred had arrived, and we met in the chapel, specially decorated for the occasion.

"Many of our Christians were hindered from coming to conference this year, some because of disturbed conditions, others because of poverty owing to failure of crops, and still others because of home duties. Yet, in spite of all these hindrances, we had nearly 800

adults, besides children, sleeping on our premises each night. Where and how would any church in the homeland accommodate this number?

"Three meetings were held each day, and the Lord drew nigh and graciously fed these precious souls from His Word. The Christians were greatly strengthened and inspired, and a number of unsaved ones accepted Christ as their Saviour. Two baptismal services were held, when 42 women and 32 men confessed the Lord in the rite of baptism. What joy it was to stand in the large group around the baptismist and join in hymns of praise to the Lord who in His mercy had led all these people out of heathen darkness into His marvelous light!

On Sunday afternoon 350 Christians partook together of the Lord's Supper."

THE PSYCHOLOGY OF EVOLUTION

There is a psychology behind this infidelity of Americans; a psychology or public mind that is indicated in these words from the pen of Henry Fairfield Osborn, one of the active promoters of the "evolution hypothesis." "In truth," writes Dr. Osborn, "from the period of the earliest stages of Greek thought, man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature." This is the psychology of evolution: "The mind to abandon the idea of supernatural intervention," or in other words, to abandon the God in whom our Fathers trusted.

—The Temple Watchman.

OBJECT LESSONS OF SCRIPTURE

"THE LITTLE HANDMAIDS OF THE BIBLE."
12 pamphlets. Illustrated. No. 1 to 12. 12 object lessons in each pamphlet. The set of 12 for \$1.00. Get the twelve. Price, 15c each, postage 3c extra. Order by number. Rev. Chas. E. Kennerly, 4039 N. Hermitage Ave., Chicago, Ill.

Just Published!

AN INFALLIBLE GUIDE

Intimate Talks About God's Guidance

By CHARLES A. BLANCHARD

The author draws from his own experience—a life-time of association with God and with the work of God—in pointing out that there is an infallible Guide in every step in life. No Christian need be in the dark, no matter how confusing or conflicting the circumstances may seem. God will lead in the right path, if we trust Him as a guide. Written in sincere, gripping style, with a message that will reach the heart.

64 pages, two-color art stock covers: 40 cents net
THE BIBLE INSTITUTE COLPORTAGE ASSN
822 North La Salle Street CHICAGO

Great Spiritual Revival in Russia!

All-Russian Union of Evangelical Christians is spreading the Gospel. 4000 Congregations, two million members and adherents; mass conversions.

Great Need of Bibles and New Testaments

Great Need of Spiritual and Gospel Song Books

Great Need of Support of Bible School

Great Need of Missionary Support

President of All-Russian Evangelical Christian Union sent to America to raise fund of \$100,000.

Will You Help Russia Now?

Send your gifts to this address:—

Rev. I. S. Prokhanoff's Work,
Russia Evangelization Society.
156 Fifth Avenue, New York City

For Sermon and Scrap Book

William Norton

COMFORTING WORDS

1. The believer shall not come into judgment, John 5:24.
2. The believer shall not walk in darkness, John 8:12.
3. The believer shall never hunger, Phil. 4:19; John 6:28-35.
4. The believer shall never thirst, John 7:37-39.
5. The believer shall never perish, John 3:15.
6. The believer shall never be plucked out of Jesus' hands, John 10:27-29.
7. The believer shall never die, John 11:25-27. —S. S.

LAW OF LOVE

- I. Set Forth God's Love for Us** (John 3:16, 17).
Patience, long-suffering, etc.
- II. Requires Our Love in Return.**
 1. *Love that serves.*
"Thou shalt love the Lord thy God and him only shalt thou serve."
 2. *Love that trusts* (Ps. 37:4, 5).
"Perfect love casteth out fear."
 3. *Love for others*—"Thy neighbour as thyself."
Cannot love God, unseen—if hate the seen.
 4. *Love that separates*—"Love not world nor things of the world."
 5. *Purifying or sanctifying love.*
Love for His appearing.
—H. L. Bournier.

PETER AND PAUL IN PRISON: A CONTRAST Acts 12 and 16

- I. Peter:**
 1. Asleep—soldiers asleep—under sentence of death.
 2. Unconscious of opportunity.
 3. Prayer meeting outside.
 4. Delivered alone—all others left in their sleep.
- II. Paul:**
 1. A prayer and praise meeting in prison.
 2. All heard.
 3. All awakened.
 4. When the Lord brought Paul out he brought a family out with him.
- III. Peter limited by his circumstances**
Paul triumphs over his circumstances—feet in stocks, but not tongue—same God delivered both in answer to prayer.
- IV. Soldiers** (Acts 12):
 1. Asleep.
 2. Under sentence.
 3. Last opportunity.
 4. Died without hope.
- V. Jailer** (Acts 16):
 1. Prejudiced (v. 24).
 2. Asleep (v. 27).
 3. Conscious of danger (v. 27).
 4. Seeker (v. 30).
 5. Confession (v. 33).
—E. Buckler.

RESULTS OF THINKING

- "What thinkest thou?"—Matt. 17:25.
1. Right thinking will make a Christian.
 2. Wrong thinking will make an infidel.
 3. Half-way thinking will make a Modernist.
 4. Lack of thinking reduces man to the level of the brute.
—D. J. Burrell.

SOME IMPOSSIBLE THINGS FOR THE WICKED Luke 16:19-31

1. Impossible to live as they ought (vv. 19-21).
2. Impossible to perpetuate present conditions (v. 22).
3. Impossible to cease to exist (vv. 23, 24).
4. Impossible to control movements after death (v. 23).
5. Impossible to forget (v. 25).
6. Impossible to improve conditions in Hades (vv. 23-25).
7. Impossible to escape from Hades (v. 26).
8. Impossible to send any communication back to earth (vv. 27-29).
9. Impossible to be saved after death (v. 30).
10. Impossible to improve upon God's plan (vv. 29-31).
11. Impossible to save those who reject the Scriptures (v. 31).
12. Impossible to escape judgment (2 Pet. 2:4; Jude 6; Heb. 9:27; Rev. 20:13).
—Lee W. Ames.

THE VOICE, THE VESSEL

- John the Baptist, "the voice"—"The voice of one crying in the wilderness" (Matt. 3:3).
- I. Forget his height.** Forget the color of his eyes or the size of his head. He is a *voice*. Hear his message! Saul, afterward called Paul, "a vessel."
"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).
 - II. Forget his form and his voice.** Behold what he brings!
 1. John the Baptist, "the voice"—breaks the silence of four hundred years.
 2. John the Baptist, "the voice"—tells of Jesus at hand.
 3. John the Baptist, "the voice"—cries "Behold, the Lamb of God."
It is all *that* side of Calvary.
 1. Paul, a chosen vessel—carries to the people what has been done.
 2. Paul, a chosen vessel—has not a word to suggest, even the slightest gesture lacking, for the salvation of sinners to be provided.
 3. Paul, a chosen vessel—insists that Christ shall be "all in all."
It is all *this* side of Calvary.
—Henry Ostrom.

GOD'S TRUST TO THE DISCIPLE

1 Thessalonians 2

1. Commission of the Trust (vv. 1-9).
2. Call of the Trusted (vv. 10-18).
3. Crown of the Trustworthy (vv. 19, 20).
—Edna E. Hufnagel.

SEVEN THINGS ABOUT STRIVING

1. The striving spirit—
For our good.
2. Striving against Him—
For your own harm.
3. Striving and perish—
For one's own doom.
4. Striving to enter—
For entrance to life.
5. Striving in prayer—
For God's servant.
6. Striving for the gospel—
For souls to be saved
7. Striving for the mastery—
For the incorruptible crown.
—J. M.

THE UNSPEAKABLE GIFT

- "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).
1. A Prophesied Gift (Gen. 3:15; Isa. 7:14; 9:6).
 2. A Sacrificial Gift (1 Cor. 5:7).
 3. A Necessary Gift (John 14:6; 15:5; 1 John 2:23; 1 John 5:12).
 4. A Sufficient Gift (Col. 3:11; 2:10).
 5. A Satisfying Gift (Ps. 107:9).
 6. A Universal Gift (John 3:16).
 7. A Precious Gift (1 Pet. 2:7).
 8. A Victorious Gift (1 Cor. 15:57; 1 John 5:4).
 9. A Free Gift (Rom. 5:18; Rev. 22:17; Isa. 55:1; Rom. 6:23).
 10. A Rejected Gift (John 5:40).
 11. An Individual Gift (John 3:36).
 12. An Accepted Gift (John 1:12).
—Wm. H. Schweinfurth

THE PSALM OF JOY

Psalms 126

- I. Key words in this jubilant Psalm:**
 1. *Laughter.*
"Then was our mouth filled with laughter" (v. 2).
 2. *Singing.*
"And our tongue with singing" (v. 2).
 3. *Joy.*
"They that sow in tears shall reap in joy" (v. 5), cf. Ps. 51:12; John 16:24.
 4. *Rejoicing.*
"Shall doubtless come again with rejoicing" (v. 6).
- II. Observations:**
 1. The shout of the harvesters is the song of the soul-winner.
 2. The sheaves are bound up with rejoicing, and none but those that "sow in tears" shall know what it means to "reap in joy."
—F. B. Hoagland.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Gospel Solos and Duets No. 2

A 1926 EDITION

201 SOLOS

6 Pages of Index.

EXCELLENT BINDING

Price \$1.25 Per Copy

(Paper Binding 85c)

ORDER FROM

HERBERT G. TOVEY

536 So. Hope St., Los Angeles, Calif.

Agents for You Selling



Big Money

Messenger's

Sacred Wall

MOTTOS

Our beautifully illustrated and embossed Sacred Wall Mottos sell on sight in virtually every Christian home. Easy to earn \$10 or more a day. Mottos are carefully selected from Bible texts. Mounted on handsome art velvet with string ready to hang on wall. Illustrations are reproductions, in color, of famous paintings by world's greatest artists. Quick sellers—big money makers. Write your own Publishing House for prices. Be sure to ask for Messenger's Sacred Wall Mottos. If unobtainable there, write us.

Messenger Publishing Co.
5932-44 Wentworth Ave. Chicago, Ill.

A Good Bookcase for the price of a good book!



\$3.00 Per Section without Doors

With Disappearing Glass Doors \$3.75 Per Section

On Approval—Direct to User

Sundstrom
IT GROWS WITH YOUR LIBRARY
SECTIONAL BOOKCASE
Endorsed by Over 100,000 Users

Made for and universally used in the finest homes and offices throughout the country. Made in sections of different sizes, combining utility, economy and attractive appearance. Price complete as shown above, with top, base and three book sections with non-binding, disappearing, felt-cushioned glass doors, beautifully finished in plain golden oak, \$15.75; without doors, \$13.50. In quartered oak, or in imitation mahogany, with doors, \$18.25. In genuine mahogany, with doors, \$23.50. Other styles at correspondingly low prices. Shipped direct from factory ON APPROVAL at a considerable saving TO YOU. Write for catalog No. 83.
The C. J. Lundstrom Mfg. Co., Little Falls, N. Y.
Manufacturers of Sectional Bookcases since 1899

"TWO OF YOU"

Matthew 18:19

If two of you agree on earth,
As touching anything
That ye shall ask in drought or dearth,—
Prayer shall its answer bring.

If two of you agree—just two—
Not numbers swayed by power,
But two linked hearts, with purpose true,
That pray in some dark hour;

If two of you agree—just two—
Who share a heavy load,
Or, with sad questioning eyes pursue
The lone Emmaus road;

If two of you—just two—
Thereby encouraging
Each other, strong in faith to be,—
Prayer shall its answer bring.

If two of you agree to ask
In Jesus' name for aught,
Your Father undertakes the task
Of doing what ye sought!
—Winifred A. Iverson, in *The Christian*.

WHERE DO MINISTERS COME FROM?

Answering the question "Where do the ministers come from?" an exchange gives these statistics, which it declares are reliable: Candidates for the ministry come from all classes. The sons of farmers make up forty-eight per cent of the supply; the sons of ministers fourteen per cent; the sons of merchants eleven per cent; the sons of laborers four per cent; the sons of carpenters and physicians three per cent each; the sons of lawyers two per cent; the sons of bankers one per cent, and the sons of all other classes combined seven per cent. When it is remembered that the number of ministers is small as compared with men in other professions and callings, it will be seen that the ministry furnishes a far larger proportion than any other profession or pursuit.—*Watchman-Examiner*.

D. L. MOODY SAID THESE THINGS

Conscience is not a safe guide, because very often conscience won't tell you you have done wrong until after you have done it, but the Bible will tell you what is wrong before you have done it.

Always put your "if" in the right place. In the case of the man who wanted Christ to cast the dumb spirit out of his son, the father said, "If thou canst do anything"; but the Lord answered him, "If thou canst believe." Christ straightened out the "if" and put it in the right place.

When a man lives up to what he preaches, then his testimony has weight.

Word and work—the two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians there must be both Word and work.

"COMMIT THY WAY UNTO THE LORD"

Psalms 37:5

1. *Because none of us know what a day or an hour will bring forth.*

Most of us have a general idea of what we will do tomorrow, and the day after.

Some expect to go to the factory or store where we are employed. Some to attend school or to teach school. And if nothing prevents we plan to spend the whole year in practically the same way. Our health is apparently so robust and abundant that it does not seem as if we could be seriously sick. Our bank account is so large that it does not seem possible for us to come to want. Yet many a man has seen his fortune swept away in a week.

2. *God does know just what each day and hour of the year to come will bring to us.*

The weather bureau tells us what the weather will be for a day or two ahead, and almanac makers, by the law of averages, have long been able to predict the weather for months ahead. God knows just where you will be, and what you will be doing on each day of the coming year.

3. *God is able to change the course of our life, as He thinks best.*

A friend and former parishioner of mine recently reminded me that I had led him to adopt the habit of tithing. He had never dropped it, but gone far beyond that proportion. This year among his charities he said that he was building a \$300,000 settlement-house in lower New York City. When this young man adopted this plan because it seemed to him to be God's will for him, I am confident that his income was not over \$1000 a year. He was faithful when he had little, and God has now made it possible to do large things. Thousands of others have tithed their income, but God has not made them millionaires. Probably some of us could not be trusted with much more than an ordinary livelihood.

The poet Cowper was subject to fits of great depression. One day he ordered a cab and told the driver to take him to London Bridge. Soon a dense fog settled down upon the city. The cabby wandered about for two hours and then admitted that he was lost, though he had been in the business for many years. Cowper asked him if he thought he could find the way home. He said that he did and in an hour landed him at his door. When asked what the fare would be, he mentioned a sum, but said that he felt that he ought not to take anything as he had not filled his order. "Never mind," said Cowper, "you have saved my life. I was on my way to throw myself off from London Bridge," and he gave him double the usual fare. He then went into the house and wrote the hymn—

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm.

"Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

—Howard W. Pope.

Moody Bible Institute Monthly

"THE LORD" IN 2 PETER

"The Lord" indicates His distinctiveness—namely, the absolute Sovereign to whom we are responsible. "The Lord" occurs eight times; but the title in 2 Peter 2:1, "Despotees," is different from "Kurios," which occurs in the other places. When "The Lord" is mentioned, His authority, His rights, and His power are to the front.

THE VALUE OF THE MIDWEEK PRAYER MEETING

"I know that in my youth nothing instructed and stimulated me more than the careful and interesting expositions of Scripture given by my father, who was my pastor, at the midweek prayer meeting; and in all my experience of the midweek prayer meeting since that time I have missed that old stimulation. The meeting was then a great instrument of religious education."—Ex-President Woodrow Wilson.

"I know this, that in proportion as I am absent from the weekly prayer meetings of the church, my interest in and my familiarity with the life of the church and my fellowship with the members of the church, in Christian work, immediately and proportionately declines; and I fancy that my experience is an ordinary one. It is the duty of every Christian, who is so situated in life that he can do so, to attend regularly the weekly prayer meetings of his church, even though they may be, at times, mighty dull."—Judge Selden P. Spencer.

"I am glad to testify to the value of the midweek prayer meeting, and to acknowledge my own personal indebtedness to it. If in any church it is not successful as a means of instruction and inspiration, it is not the fault of the prayer meeting, but of the people, perhaps, in some cases, of the minister. If the minister and the people will go in the right spirit, the meeting will be a success. Nothing can take its place. I do not see how any church can have more than a name to live if it has not a real prayer life centered in a real prayer meeting."—Hon. H. B. F. McFarland.

"It has been my personal experience, as well as observation, that the midweek prayer meeting is essential to Christian life and to the building up of Christian character."—The late Henry J. Heinz.

"In my opinion, there is nothing better to promote the spirituality and activity of our churches than to awaken new interest in the midweek prayer meeting. I am glad, from personal experience, to bear testimony to its usefulness in shaping Christian life and character."—Hon. John W. Foster, ex-Secretary of State.

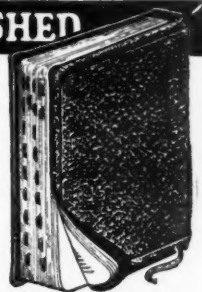
"The meetings should be made more interesting and inspiring; and, to this end, more careful preparation should be made in advance for it. Subjects of practical and spiritual interest should be considered, and all church members be invited to take part, special duties being allotted in advance to a certain number on each evening."—The late John H. Converse.

February, 1926

MOST HELPFUL BIBLE PUBLISHED

Saves Time—Makes Meaning Clear

THOMPSON'S Chain Reference Bible is new and different. Gives you complete Bible library in one volume. Contains full authorized Bible Text and equal of 800 pages of Reference Chains, Character studies, Bible readings, Expository verse analysis, historical data, etc. Unique Chain Reference System and Topical Index lead you to the truths you seek and make their meaning clear. Rapidly taking place of all Reference Bibles with clergymen, Bible students and devout people everywhere. Text Cyclopaedia alone worth more than cost of entire volume.



Only Bible Having Text Cyclopaedia

Nothing like it. Represents years of labor. Correlates teachings of Scripture on great spiritual themes under contrasted headings such as: poverty-riches; patience-impatience; love-hatred; etc. Gives all Reference Chains complete under Chain Topic as well as general Bible information, dictionary material and comprehensive treatment of doctrines, places and customs.

COUPON BRINGS FREE BOOK

Beautifully illustrated and descriptive book sent FREE with our guarantee offer. No obligation. WRITE TODAY.

B. B. KIRKBRIDE BIBLE COMPANY
Dept. 365K Indianapolis, Ind.

Free Book Coupon

B. B. KIRKBRIDE BIBLE CO., Dept. 365R Indianapolis, Ind.

Gentlemen: Please send your FREE book giving description, facsimiles of pages and prices of your Chain Reference Bible together with your guarantee offer.

() Check here for agent's proposition.

Name.....

Address.....

City.....

State.....



Taylor University

A member of the Association of American Colleges. Offers the best standards for mind and soul and body. A favorite school for ministers and missionaries.

Address **JOHN PAUL, President**
UPLAND, INDIANA

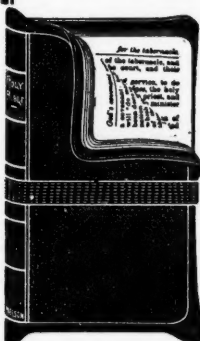
DO YOU SEEK HEALTH

Free literature explains "TOXEMIA" the cause of sickness and unfolds the

"ROAD TO HEALTH"

Dr. CRANDALL'S HEALTH SCHOOL
York, Pa.

Taking Thought



Did the Great Teacher really say, in Matthew 6:34, as former versions of Scripture have it, that we are to take no thought for the morrow? Or was the injunction as the American Standard version has it, that we be not therefore anxious for the morrow? In the light of all His matchless teachings, and on the authority of the more accurate translations found only in the American Standard Bible, how much more comforting it is to be not anxious than simply to take no thought!

Let your daily reading, therefore, be inspired and your meditation uplifted, by the marvelously beautiful and supremely accurate

Nelson American Bible

(Edited by American Revision Committee)

The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International, graded, or other Bible lessons.

A Nelson Bible is a guarantee of the best character of printing, binding, paper, as well as of the latest and best translation. Two hundred styles of binding and ten sizes of type.

NELSON BIBLES

In all sizes, types, and styles of binding are obtainable wherever Bibles are sold.

FREE BOOKLET

A charming 36-page booklet entitled "The Wonderful Story" published at 10¢ per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent FREE on request to anyone mentioning **THE MOODY MONTHLY**.

A Teachers' Bible

No. 2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.

\$4.50

THOMAS NELSON & SONS

Authorized Publishers for the American Revision Committee

Dear Sirs: Please send me FREE copy of your book entitled "The Wonderful Story."

This does not obligate me in any way.

Name.....

Street.....

City.....

333P—Fourth Ave., New York

Authorized Publishers for the American Revision Committee

State.....

Evangelistic and Bible Conference Fields

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

S. D. Goodale reports: "I have closed a fine meeting at Burlington, Ia. It was a real spiritual awakening. From there I went to Morning Sun, Ia."

E. Henderson Lane and wife opened their year's work at the Miller Memorial United Brethren Church, in Des Moines, Ia. From there they will go to Richland Center, Wis.

Evangelist A. T. Swanson and Clarence L. Mills recently closed one of their most successful meetings for many years in the First Baptist Church of Oskaloosa, Ia. Many were saved and a large number renewed their pledges to the Lord.

Rev. E. O. Otto, of Denver, Colo., closed a very successful meeting with the Pear Park Baptist Church near Grand Junction, Colo. There were ten additions to the church. A deep spirit of conviction for sin was manifest throughout the meeting.

Robert R. Tinkham reports: "I have just closed a fifteen day meeting at Kipton, O. There was every evidence of an old fashioned revival. The church was quickened and many accepted Christ as their Saviour. A day of prayer and fasting on the part of the church bore great results."

The Newell Brothers closed a wonderful campaign at the First Evangelical Church, Hagerstown, Md. The church was crowded to its capacity every night. From there the party opened a campaign in Beaver Valley, Pa., where God was pleased to save 101 souls in one week's time. Dr. H. H. Newell and party opened the new year's work at Columbus, O., following with campaigns at Marion, O., Franklin and Rochester, Pa.

Mr. and Mrs. L. James Kindig have been working in Collinsville, Ill., Twelve Mile, Ind., Mattoon and Jerseyville, Ill., during October, November and December. They have assisted the pastors as singing evangelists except at Mattoon where Evangelist John Mc-Minn preached. They report fine meetings at each place. One feature of their work is promoting the reading of the Bible, 11,625 chapters being read in the Mattoon meeting. From Jerseyville they went to Loree, Ind., and Arthur, Ill.

The Longs, evangelistic singers, just closed a three weeks campaign at the First Methodist Episcopal Church, Garden City, Kan. It was a fine meeting with more than 100 converts.

Evangelist Dan Shannon writes: "The crowds were so great at the meeting at Eagle Grove, Ia., that two meetings were wanted each night. Scores of men and women were converted. From there I went to Marble Rock, Ia."

"During the three weeks evangelistic campaign at Powers Lake, N. Dak., we had the house filled every night," writes E. G. and Mrs. Aldridge. "There were 150 reconsecrations, thirty-nine conversions and fifteen baptisms."

Dr. H. P. Dunlop and wife are in their eleventh year of evangelism and are rejoicing in being used of the Lord in this special line. Dr. Dunlop has been in religious work for the last twenty-one years.

Paul and Mrs. Hutchens closed their work of 1925 in Wisconsin. Their last two meetings were held at Black River Falls and Melrose. Mr. Hutchens does the preaching and acts as song leader, and Mrs. Hutchens is pianist and children's worker.

John R. Snyder writes: "The year of 1925 has been a very fruitful one. I have held meetings in Pennsylvania, Michigan, Virginia, Kansas, Missouri, Tennessee and Alabama. In these meetings there were several hundred conversions and a deepening of the spiritual life of the churches."

Mrs. Whittemore reports that ninety-three missions for girls known as the "Door of Hope," have now been established, and she is hoping and praying that the number may reach 100 before she enters on eternal rest. Mrs. Whittemore is now in her seventy-fifth year and is still an invalid confined to her bed.

One hundred and fifteen decisions for Christ were recorded in response to the first invitation given by Evangelist Vom Bruch at the Maple Street Evangelical Church, Lancaster, O. Great interest is manifested in the campaign and great results are expected. Vom Bruch writes that *Gospel Truth in Song* is a great book and is proving to be a big help and blessing in his work. Each song carries a message. The next meeting will be held in Charleston, W. Va. On April first, Mr. Vom Bruch and Harry Clarke will conduct a cruise to the Holy Land, Egypt, Greece and Europe.

Dr. M. W. and Mrs. Lau closed meetings at Bendersville and Hunterstown, Pa. On January 21 they started on a trip around the world, visiting missionary stations in Honolulu, Japan, China, the Philippines, India, Palestine and Africa.

E. G. Sawyer writes: "We have had our best year in the work of evangelism. Our work for 1925 covered New Cumberland, Pa., Macomb, Ill., Claysville, and Greensburg, Pa. Several hundred accepted the Lord in these meetings."

Evangelist John M. Baker commenced a two weeks campaign January 10 at Hillsboro, Md., in the Methodist Episcopal church. He was assisted by the pastor W. P. Taylor and Prof. J. Albert Loose, soloist and song leader.

Evangelist T. M. Hofmeister recently addressed the Students League of Many Nations while on its tour of Ohio. The league is under the direction of Dr. John A. Davis and represents twenty-one countries.

Edward P. and Mrs. White assisted Rev. C. M. Vawter in the Methodist Episcopal church at Osceola, Ind. The feature of this meeting was the children's work. In the young people's society eight gave themselves for life service. There were thirty-four who united with the church.

Rev. S. E. Lewis, for eight years with the New York Baptist State Convention staff of evangelists, and recently pastor of the Immanuel Baptist Church in Cleveland, O., is returning to his former field of activities. He has just closed a two weeks campaign at Clifton Park, N. Y., with fifty decisions and many reconsecrations. Twenty-eight united with the church before the campaign closed.

William S. Dixon, the Baptist singing evangelist, of Wheaton, Ill., has recently sung before the Baptist ministers of Boston, Mass., before the mid-week service of Tremont Temple, Boston, Mass., and before the Baptist ministers of Cincinnati, O., as well as giving a devotional talk before the Sunday-school cabinet of the First Baptist Church of Newport, Ky. Two campaigns in Iowa are scheduled for the first of the year. Mr. Dixon is specializing as a "pastor's helper in evangelism."

Rev. L. E. Gatch assisted by Rev. and Mrs. J. W. News closed a three and one-half weeks revival in Lima, Ill. For the last six or seven years attempts have been made by former pastors to hold a revival but somehow the meetings failed to be what they desired or needed. Thus the church members were discouraged and would not give their pastor any encouragement. But the pastor was not daunted and the meetings commenced on the evening of Armistice Day and continued for two weeks, after which an altar

Moody Bible Institute Monthly

meet-
rn, Pa.
a trip
onary
a, the
frica.

e had
elism.
mber-
and
cept-

enced
0 at
isco-
bert

ently
Many
The
John
-one

isted
odist
The
ren's
ciety
vice.
with

with
tion
stor
in
mer
ed a
ark,
any
ited
aign

ging
ntly
of
reek
on,
ters
g a
ay-
tist
gns
the
s a

nd
he
en
al
be
he
nd
ur-
at-
he
ed
ar
ly

call was given and only two saintly men responded. At the close of two weeks and a half another invitation was given and nine young people responded. As a result of these meetings nine accepted Christ as their Saviour and fifteen united with the church. The pastor and the people are rejoicing over this victory.

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant after closing a very successful engagement with the Memorial Baptist Church of Columbus, O., is now conducting an evangelistic campaign at the First Presbyterian Church of Kansas City, Kan., of which Rev. Robert Karr is pastor. He will be assisted there by Mr. and Mrs. W. Earl Robinson.

Rev. Franklin T. Conner, who was announced as a new member of the Extension staff in last month's issue, supplied the pulpits of the First Baptist Church and the College Church of Christ, in Wheaton, Ill., and spoke at the Watch Night service in the Swedish Baptist Church of Kenosha, Wis., during December. Extensive plans are being made for Mr. Conner to teach a series of union Bible classes which are being organized in and around Chicago. It is expected that most of his time will be occupied in this manner.

Rev. Geo. E. Guille, on December 13 gave a message at the morning service in the First Congregational Church of Cicero, and at the evening service in the North Shore Congregational Church of Chicago. Following the holidays he left for an eight day engagement with the Jefferson Avenue Baptist Church at Detroit, Mich., after which he conducted an eight day Bible conference at the Knox Presbyterian Church of Kearny, N. J. He is now engaged in teaching the Bible to various groups in New York. On the 9th of February Mr. Guille will sail for a tour of the Holy Land with a small party and expects to return about the middle of next May, after which he will be available for other engagements.

Rev. Elmer M. Moser after closing an evangelistic campaign with Rev. Roy M. Williams of the Evangelical Bungalow Church at Deerfield, Ill., left for Kansas City, Kan., to prepare the field for Dr. Conant's evangelistic meeting in the First Presbyterian Church.

Dr. Henry Ostrom after closing the first of his western engagements at Pendleton, Ore., left to begin a Bible conference at Wenatchee, Wash., on the 27th of January. This engagement will close on the 14th, and beginning on the 17th he will be engaged in a similar conference with the Knox Presbyterian Church at Spokane, Wash.

Mr. C. E. Putnam has recently filled engagements as a Bible teacher at Grant-ham, Pa., Mars Hill, N. C., West Ashe-

ville, N. C., and also New Bern, N. C. Rev. C. Edward LaReau, another new member of our Extension staff announced last month, conducted an eight day union Bible conference at Washington, Ill., which was sponsored by the local Minister's Union and Laymen's Association. He was assisted there by Professor and Mrs. Bittikofer.



CHURCH FURNITURE
Everything for Church and Sunday School
Use From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1189 South 4th St., Greenville, Illinois

CLOSING OUT BOOK SALE At One-Third Regular Price

His Grace (from slums to pulpit).....	.50
What God Hath Wrought.....	.25
Mother Jan's Life and Testimony.....	.15
Led By The Spirit.....	.50
Post-Millennialism and the Higher Critic answered (445 pages) a great book.....	.65
Sanctification—What it is and isn't.....	.65
Three Wonders in One.....	.10
Is Saturday or Sunday the True Sabbath?.....	.10
Signs of the Near Coming of the Lord.....	.10
The World's Approaching Crisis.....	.10
Palestine Restored.....	.15
Russia's Destiny According to Prophecy.....	.35
Redemption—plan of—Illustrated.....	.15
Some Past and Soon Coming Great Events.....	.15
What God Has Done for One Woman.....	.10
Office Work of Jesus and Holy Spirit.....	.15
The Gift of the Holy Spirit.....	.10
The Apostolic Faith and Testimony.....	.50

HERALD PUBLISHING COMPANY,
456 W. 79th St., Chicago, Ill.

On December 13 Rev. J. A. Sutherland preached at the Kimball Avenue Evangelical Church of Chicago in the evening. Immediately following the holidays he left to direct the Bible conferences in the Southeast under the auspices of the Institute, where he will also serve as a teacher. During January he was at Jacksonville and Miami, Fla., and during the month of February is to conduct similar conferences at St. Petersburg

GOSPEL OF JOHN—FREE AS AIR

One copy to each person who will agree to take it in (through reading).
Emphasized edition, well bound, 3 1/2 x 5 1/2 inches, 96 pages.

Notes on pages to help readers. God's plan of salvation explained. Also great doctrines as Justification, Sin, Atonement, The Blood, Second Coming made plain by notes.

24 full pages of helps, including plan for soul-winning. As God supplies funds this gospel is free to readers.
NATIONAL EDUCATIONAL SOCIETY
431 S. Dearborn St. Chicago, Ill.

FREE: SHEET MUSIC COPY OF "The Heavenly Vision"

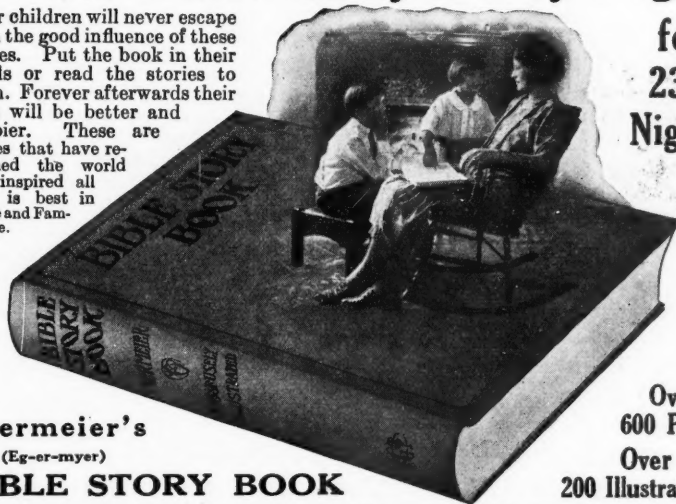
Send \$0.4 in stamps for mailing one of the New Songs in the Collection just published, entitled

"PILGRIM SONGS for the Homeward Journey"

by Mabel Johnston Camp, composer of "He is Coming Again," "That Beautiful Name," and others. Send 25 cents for Sample copy of book. Address: **Camp, 5416 Winthrop Ave., Chicago.**

A New Bible Story Every Night

Your children will never escape from the good influence of these stories. Put the book in their hands or read the stories to them. Forever afterwards their lives will be better and happier. These are stories that have redeemed the world and inspired all that is best in Home and Family life.



for
233
Nights

Egermeier's
(Eg-er-my-er)

BIBLE STORY BOOK

Direct, simple and dramatic stories of intense interest, rich material, historic background, and Divine meaning. Divided into periods of Bible history and arranged chronologically so that young or old can get a better understanding of the Bible than ever before. SEND COUPON FOR FREE EXAMINATION. You can possess this beautiful work without risking one cent. 15 of illustrations are full page color plates suitable for framing. Thousands of these books have been sold and demand is increasing. MAIL THE COUPON TODAY.

The Bible Story Book can be had from most dealers—do not accept substitutes. Complete catalog of books, Sunday School and Church Supplies, Bibles, etc., sent FREE on request. WRITE TODAY!

GOSPEL TRUMPET CO.
PRINTERS-PUBLISHERS-BIBLICAL LITERATURE
Dept. 11 **ANDERSON, IND.**

BRANCHES:
Pomona, Calif., 7th and Carey Avenue.
Atlanta, Ga., 638 Edgewood Avenue.
Kansas City, 15th and Prospect Avenue.
Yakima, Wash., 10 S. Seventh Street.

MAIL NEAREST OFFICE (11)

Gentlemen: Please send me without expense or obligation for free examination the New Cloth Bound Edition of the Bible Story Book. At the end of 5 days, I will return the book or send you \$2.00 in full payment.

() Check here if Kraft Deluxe edition, price \$3.50, is desired instead of Cloth Edition.

Name.....
Address.....
City..... State.....

and Tampa, Fla., Galveston and Houston, Tex., and Birmingham, Ala. He will be assisted in these various conferences by different outstanding teachers and preachers such as Mr. H. A. Ironside, and Rev. Wm R. Dobyns, D. D., LL.D. and also Dr. Wm. P. White of the Extension staff.

Mr. W. Earl Robinson, who has been secured as an associate for Dr. Conant to assist in his evangelistic campaigns, giving particular attention to the organization work and also the music, assisted Evangelist Lowry in the union evangelistic meeting at New London, Ia., during January. During this month he is with Dr. Conant in Kansas City, Kan.

Dr. Wm. P. White occupied the pulpit of the North Shore Congregational Church of Chicago on Sunday, December 13, and in the evening preached at the First United Presbyterian Church of Oak Park, Ill. On December 20 he filled the pulpit of Elim Chapel, Winnipeg. After closing a successful Bible teaching conference with the First Presbyterian Church of Pueblo, Colo., on the 10th of January he left for a short trip through Southern California after which he will depart for Houston, Tex., where he will serve as one of the teachers at the Bible conference.



During January the five Protestant churches of New London, Ia., united with the Chamber of Commerce of that city co-operating in an evangelistic campaign under the auspices of the Moody Bible Institute. The Extension Department secured Rev. Oscar Lowry, the well known evangelist, to conduct the campaign. He was assisted during the first part of the meeting by the evangelistic singer, Rev. Wm. S. Dixon, and Mr. W. L. Rugg of the Extension Department. On account of other engagements these two were relieved after the first week by Mr. and Mrs. W. Earl Robinson.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Harry O. Anderson Party—January, Placencia, Orange County, Calif.; February-March, Waterloo, Ia.

C. B. Brooks—Jan. 24-Feb. 14, Corydon, Ia.; Feb. 21-Mar. 7, Decorah, Ia.; Mar. 14-Apr. 4, Sioux City, Ia.

Colegrove - Loes Evangelistic Party—January, Grand River, Ia.; February, Beaconsfield, Ia.; March, Grayling, Mich.

The Bonneys Workers—January, Kokomo, Ind.; February, Boonville, Ind.; March, Sherman, Tex.

H. Parker Dunlop—Jan. 3-24, St. Louis, Mo.; Jan. 31-Feb. 14, St. Joseph, Mo.; Feb. 21-Mar. 6, Chillicothe, Mo.

Will Hogg Evangelistic Party—Jan. 10, Mayfield, Ky.

H. F. Holbrook—January, Toulon, Ill.

Paul Hutchens and wife—January, Warrens, Wis.; February, Humbird, Wis.; April, Alma Center, Wis.

P. H. Kadey—Feb. 7-Mar. 7, Mayville, Mich.; Mar. 14-Apr. 4, Flint, Mich.; May-June, Gregory, Mich.

Mich.; July, Yale, Mich.; Aug. 16-29, Gull Lake, Mich.

E. Henderson Lane—February, Richland Center, Wis.

Frank E. and Mrs. Lindgren—Feb. 1-21, Forest, O.; Feb. 23-Mar. 14, Macomb, Ill.; Mar. 21-Apr. 4, Canon City, Colo.

The Longs—Feb. 2-21, Warren, Pa.; Feb. 22-Mar. 8, Windsor, Ont.; Mar. 15-Apr. 9, Hamilton, O.

Sara C. Palmer—Jan. 10-31, Columbia, Pa.; Feb. 7-28, Wyoming, Pa.; Mar. 7-28, Allentown, Pa.

Nov. 21-Dec. 12, Moosic, Pa.

William Pieffer—Jan. 31-Feb. 21, Parkersburg, W. Va.

Milton S. Rees—January, Johnstown, N. Y.

E. G. Sawyer—January, McKeesport, Pa.

Charles Cullen Smith—January, Danville, Ia.

Gipsy Smith, Jr.—February, Bradenton, Fla.; March, Bessemer, Ala.; April, Thomasville, Ga.

May, Macon, Ga.; June, Holly Springs, Miss.

John R. Snyder—February, Maitland, Pa.; Mar. 15-June 1, Missouri, Kansas and Nebraska; July, Accident, Md.; August, Williamsburg, Pa.; September, Elmdale, Mich.; October, Woodland, Mich.

November-December, Wichita, Sabetha, and Ottawa, Kan.

Albert Turkington Party—January, Statedale, Pa.

C. R. L. Vawter Party—January, Weleetka, Okla.; February, Ardmore, Okla.; March, Clinton, Okla.; April-June, San Antonio, Tex.

The Vinars—Jan. 3-25, Dayton, O.; Jan. 25-Feb. 14, Middletown, O.; Feb. 15-28, Dayton, O.

Mar. 7-28, Akron, O.; Mar. 29-Apr. 11, Wilkinsburg, Pa.; Apr. 18-May 9, Evansville, Ind.; May 10-30, Terre Haute, Ind.

Henry L. Walton—Jan. 20-22, York, Pa.; Jan. 31-Feb. 2, Dayton, O.

Edward P. White—January, Warsaw, Ind.; February, Philadelphia, Pa.

Oliver E. Williams Party—January 3, Somerset, Ky.

Print Your Own Church Calendar

Letters to members, cards, notices, programs. Do them yourself at cost of paper and ink alone. Press \$12, larger \$35 up. Boy can operate. Easy rules sent. Used and endorsed by ministers and churches everywhere. Write for catalog press type, paper and all information. EXCELSIOR The Press Co., D-7, Meriden, Conn.



IF YOU or any other minister preached while clothed in overalls, no doubt you would be severely criticised. You would be informed the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings.

The minister who can readily comprehend the value of good pulpit clothes, well selected church furnishings, etc., often overlooks the fact that printed matter representing the church should create the right impression. Your printed matter represents your church—it is your salesmen. Your salesmen should not be shabbily dressed any more than your minister.

Pastors who think they are efficient church managers will often distribute so-called parish papers that can hardly be read, which have been produced on some duplicating machine or by a "cheap printer." They little realize that cheap printing and overalls in the pulpit create the same impression.

It is not necessary for you to wear overalls in the pulpit or to distribute an inferior parish paper. The National Religious Press has made it possible for every church, large and small, city and rural, to have its own parish paper, equal in appearance and quality to any magazine published, without expense to church or pastor.

THE NATIONAL RELIGIOUS PRESS, Grand Rapids, Mich. Send full particulars and samples of your Parish Paper Service without obligating me in any way.

Name _____ Street _____ M. M. City _____

Special Issues for March and April

The March and April issues of the *Monthly* will be particularly interesting and valuable because they will contain some of the great addresses to be given at the FOUNDER'S WEEK CONFERENCE. Among them will be

Rev. Maitland Alexander, D.D., Pittsburgh, Pa., ex-Moderator of the General Assembly of the Presbyterian Church;

Bishop Frederick D. Leete, D.D., of the Methodist Episcopal Church;

Professor John Alfred Faulkner, LL.D., of Drew Theological Seminary, N. J.

Professor Oswald T. Allis, Ph.D., of Princeton Theological Seminary;

and others.

We are again making the 4 months for 50c offer to NEW SUBSCRIBERS so that you may subscribe for your friends.

Share this inspiration and blessing with them.

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

The Measure of a Man, by Arthur Whitefield Spaulding.

A splendid book to put into the hands of any young fellow "who is entering upon his career as a man." The chapters are progressive, beginning with "Against the Doorpost" and ending with "For All That's in You." The style is such as will appeal to the class for whom the book is intended—practical, personal, with touches of humor and raciness.

161 pages. 7½ x 5¼ inches. George H. Doran Company, New York. \$1.50.

G. S.

The Epistle to the Romans, by Rev. Charles R. Erdman, D. D.

This is the eighth volume in the series of exposition on the New Testament Scriptures by this author. It is uniform in style and method with the former volumes. The epistle to the Romans is Paul's masterpiece viewed from the standpoint of logic and spiritual insight. It is the classic on the Christian faith. The purpose of this exposition, in the words of its author, is "to make a little more plain to modern leaders, the meaning and permanent values of a letter written by Paul to certain residents of ancient Rome." The understanding of this epistle is a sure cure for uncertainty in the minds of modern Christians. This volume deserves a wide circulation.

160 pages. 7x4½ inches. Westminster Press, Philadelphia. \$1.

P. B. F.

Modern Religious Verse and Prose, by Fred Merrifield.

According to the foreword, this book is made up of selections chosen from the best modern poets, essayists, novelists and dramatists. They cover the entire range of human emotion from hope to despair, and from the spirit of calm confidence in the divine order of things to the spirit of adventurous faith in the limitless powers of man. To those who are interested in the struggles of humanity in its efforts to apprehend and express itself in this world through which it is compelled to live and move, this will be found a helpful book. All students of humanity are listening with expectancy to the voices of generations and are attempting to evaluate life in terms of these expressions and are even attempting to find out God through this means.

While commending this as a valuable contribution to this field of investigation, it needs to be said that grave perils confront the student. Unless his philosophy of life is sound, he will most likely misapprehend the true meaning of life, for only as the revelation of God is accepted as the guiding star of human thought is it possible to have a true conception of the world in humanity.

470 pages. 8½x5½ inches. Charles Scribner's Sons, New York. \$3.50.

P. B. F.

The People of the Philippines, by Frank C. Laubach.

An exhaustive survey of the Philippine Islands and their people, written by a missionary on the basis of painstaking research added to personal contact. The history of the islands is carefully traced, and the development of the Filipinos along the lines of politics, education and religion are discussed. The whole course of Protestant missions in the islands is sketched, and their results along various lines graphically illustrated. The author has a very high estimate of the Filipinos and believes them destined to play a foremost part in the preaching of the gospel and the interpretation of Christianity to the great family of Asiatic nations.

The volume is profusely illustrated and contains statistical tables and a bibliography.

515 pages. 8½x5¼ inches. George H. Doran Company, New York. \$3.50.

R. H. G.

The Memoirs of William Jennings Bryan, by Mary Baird Bryan.

This work was begun by Mr. Bryan, but his lamented death following the Scopes trial at Dayton, Tenn., left it unfinished. Mrs. Bryan, with the aid of her children and friends, has carried it to completion. The merits of the book can best be judged by listing a partial table of contents.

In part one, after a brief history of his childhood and college days, is given an account of the national conventions, especially the Chicago convention at which he was first nominated for the presidency.

In part two will be found the following prominent chapters:

A Picture of the Times, The Private Life of a Candidate, Soldier and Editor, Chautauqua and Temperance Speaker, Analysis of Mr. Bryan's Character, Mr. Bryan as a Traveler, Bryan and Wilson—A Comparison and a Contrast, Life in Washington, Secretary of State, Peace Treaties, War Declared in Europe, Bryan's Resignation, The Next Five Years, Religious Work, The Vindication of Mr. Bryan's Policies, The Final Years, with some selections from his speeches, closing with an appendix in which is found Mr. Bryan's last speech.

Doubtless no man in public life in the history of the world came to the attention of so many people throughout so many years, enjoyed such confidence and was loved by so many. Even his political enemies respected him and mourned his departure. This book ought to be read by every young man and woman in America.

560 pages. 9x6½ inches. The John C. Winston Company, Chicago and Philadelphia. \$3.75.

P. B. F.

As at the First, by Rev. John A. Hutton, D. D.

This is a thought-provoking appreciation of the early church by one of England's greatest preachers. Christianity introduced a significant nomenclature into the speech of nations, such as Disciples, Witnesses, Saints, Believers, Friends, Christians, and, strange as it may seem at first blush, Fools—names by which the followers of Jesus are designated; these are here sympathetically exposed. Moreover, with keen spiritual understanding and graphic simplicity of language the author addresses himself to the underlying urge as he senses it in the character of Andrew and Thomas, not to mention some other less conspicuous figures of that nascent period, portrays its emergence, and interprets the ennobling reaction of Jesus to it.

171 pages. 7x4½ inches. George H. Doran Company, New York. \$1.25.

J. R. R.

The Best Bible Tales (New Testament), by Nellie Hurst.

Miss Hurst, a day school and Sunday-school teacher of many years experience, is using her talents for making the Bible real to the child mind. Her former book based upon the leading characters of the Old Testament, met with such wide-spread approval that she was encouraged to prepare a similar book of stories from the New Testament. While a touch of authentic imagination is given to each, no liberty is taken with the Bible records. The book is beautifully illustrated and includes summing up paragraphs to show the unity and completeness of the New Testament as well as references for reading to encourage the use of the Bible in connection with the story.

223 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

C. H. B.

A Guide to Bible Study—Advanced Course, by Harry E. Richards.

The author, as superintendent of a large Sunday-school, found that the present curriculum provided the great majority of scholars only a confused knowledge of the Bible. After trying several systems he decided to work out a plan of his own. To this end a consecutive study of the entire Bible was prepared in two courses, the Junior and Advanced. The Advance Course covers a period of four years, the first two being devoted to Old Testament material, and in the last two, the lessons are drawn from the New Testament. Scripture text is omitted to insure the pupil's use of the Bible and a list of questions is provided to test the pupil's knowledge. While we do not believe that this splendid system of Bible study is an improvement upon the closely graded lessons, it will find a large place of usefulness as a text for the week day church school or other Bible study classes that supplement the lessons of the Sunday-school.

320 pages. 7½x5 inches. Oxford University Press, New York. \$2.00.

C. H. B.

Bits of China, by Christine I. Tinling.

A fascinating travelogue by a gifted writer. Miss Tinling spent three years in China as a representative of the World's Woman's Christian Temperance Union. Her journeys took her into twelve of the eighteen provinces, far out of the beaten track of the ordinary gobe-trotter. She was a keen and sympathetic observer, and her sketches of country and people, so full of graphic detail, not only are most entertaining but supply much accurate and valuable information upon a variety of phases of Chinese life.

222 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

R. H. G.

The World's Living Religions, by Robert Ernest Hume, Ph. D.

The author has made a worthy attempt of dealing with a great subject in a small volume. In a clear and precise manner he describes the salient features of the various religions and points out their strength and weaknesses, leaving the Christian religion to the end, and thus showing the reader how much higher the gospel of Christ, which is the power of God, towers above the efforts of men, even the noblest of them. The reading of this book it is hoped will only be the first step in the study of the most interesting subject of comparative religions. We gladly recommend it.

312 pages. 6¾x4½ inches. Charles Scribner's Sons, New York. \$1.75.

S. B.

AGENTS: \$60 a Week



taking orders for Jiffy cake, a prepared cake flour containing eggs, milk, sugar, shortening, baking powder and flavoring—add water—and bake. Anyone can easily and quickly make a delicious cake. Every home a prospect. Housewives eager to buy—just the article they have been looking for. Repeat orders every week bring you profit and a big, permanent business. This is just one of the 350 famous

Zanol Products

that are making men and women independent and prosperous. No experience necessary, no capital needed. We supply everything. We want good, energetic men and women to represent us. Write for money-making proposition. AMERICAN PRODUCTS CO., 4981 American Bldg., Cincinnati, O.



The Perry Pictures

Reproductions of the World's Great Paintings. Size 5½x8 Postpaid. TWO CENTS EACH for 25 or more. Send 50 cents for 25 on the life of Christ or 25 art subjects with brief story for each art subject. Send 15 cents in coin or stamps for 64-page Catalogue. The Perry Pictures Co. Box 280 Malden, Mass.

Old Bibles

Can be rebound at reasonable prices and made to last longer than new ones. A Bible just seen a few days ago that was bound 13 years ago is still in good condition. We have Bible work in practically every state in the country and some in foreign countries. Send Bibles parcel-post insured and we will mail you our prices. We rebound any and all kinds of books and take a special interest in them.

Mefferd Book Bindery

146 West Division Street Chicago, Ill.

298

Peasant Problems, by Kenneth D. Miller.

This study text-book, issued jointly by the Council of Women for Home Missions and the Missionary Education Movement, is an interpretation of the Slavic peoples in the United States by one who has devoted thirteen years to service among these people, in both their native and their adopted lands. It is a most informing volume and sets before the church the great task and challenge of reaching and influencing for the highest and best the nearly 5,000,000 Slavs in America.

200 pages. 7¼x5 inches. Missionary Education Movement, New York. Cloth, \$1.00; paper 60, cents. R. H. G.

Evangelism of Youth, by Albert H. Gage.

This volume is one in a series of texts in religious education known as the Judson Training Manual for the School of the Church. Those who recognize the close relationship between religious education and evangelism and the definite periods of youth when God speaks most directly and persuasively to the soul, will appreciate this book. Wise use of these early seasons of evangelism is the special plea of the author. Since our converts as well as our convicts are largely made between the ages of thirteen and sixteen, this suggested program of perennial evangelism should be of great value to pastor, superintendent and teacher.

128 pages. 7¼x4¾ inches. Judson Press, Philadelphia. \$1.00.

C. H. B.

Evolution, Unscientific and Unscriptural, by A. J. Pollock.

This small book ranks with the best of the many books that deny the evolution theory as far as man is concerned, if, indeed, it is not the best. It is to be commended because it does not elaborate, a fault of many books with the same object in view. One of the methods of the author is to show by copious quotations the disagreement of evolutionists among themselves, whether they are unbelievers, agnostics or professed Christians. The arguments from language, from man's mentality and from the moral and spiritual nature are brief but most cogent. The argument from the antiquity of man and the glacial period clearly establishes that the time of man's presence on earth can be safely brought within ten thousand years.

If evolution is true the fall of man is absurd and Christ Himself was the product of evolution, and we should expect to find not one character like His but multitudes. If Genesis 1 and 2 are not true, Christ was false and His atoning death was unnecessary and worse than a blunder.

64 pages, paper. 7¼x5 inches. The Central Bible Truth Depot, London. The Bible Institute Colportage Association, Chicago, will furnish the pamphlet for 20 cents.

J. H. R.

The Upper Road of Vision, by Katharine R. Logan.

An index of the scope of this series of stimulating studies is given by its table of contents. They are: "Visions and No Visions," "The Significance of a Vision," "Childhood and Fairyland," "Dreamers in Action," and "Hold to your Vision." The treatment is wholesome and sympathetic and abounds in a wealth of illustration and quotation from the highest realms of life and literature. The Christian point of view is maintained throughout, and the evangelistic note emerges as a fitting climax in each chapter summary.

200 pages. 7¼x5¼ inches. George H. Doran Company, New York. \$1.35.

J. R. R.

Our Empire's Debt to Missions, by Rev. J. N. Ogilvie, D. D.

This book contains lectures delivered in 1923 under the Duff Lectureship, which commemorates the great Scotch missionary, Dr. Alexander Duff of India. The lectures, seven in number, deal with some aspects of missions not so commonly discussed, yet of great interest and import. Dr. Ogilvie has produced a strong and admirable book packed with concrete information, sound arguments and logical discussions. It is one of the best missionary apologetics we have read, and challenges the thought of Britishers first of all, but also of all other westerners, with reference to the great work of missions.

276 pages. 7¼x5 inches. Hodder & Stoughton, London. 7/6.

R. H. G.

NEW LIGHT ON THE VIRGIN BIRTH

By Rev. F. W. Pitt

Hon. Sec'y, West London Bible Institute

A Biblical study for these present days.

Clear, convincing, and worthy of broadcast circulation.

THE BIBLE INSTITUTE COLPORTAGE ASS'N
822 North La Salle Street Chicago

A PARISH PAPER
YOU CAN AFFORD TO USE

PUBLISH A PAPER

Our Parish Paper Plan makes possible the publication of a Parish Paper without cost to you or your church. Auxiliaries or individuals may take advantage of this plan. Investigate now! Samples and details FREE.

THE QUALITY PRESS
Parish Paper Publishers, Drawer H, Pana, Illinois

250 SPECIALLY PREPARED BIBLE READINGS

[By Evangelist J. R. Beveridge]

SUBJECTS classified and subdivided 96 Pages. 176 Special Studies. Size 5½x7½ Emphasized in heavy type. Margin for Notes In arranging these readings the question of QUALITY NOT QUANTITY is considered Price by Mail 25 cts. Stamps taken. Agents Wanted J. R. BEVERIDGE - 607 LAKESIDE BLDG., CHICAGO



Beautify Furniture

Protect Floors and Floor Coverings by attaching the Glass Onward Shining Furniture Shoe to all furniture, both wood and metal.

If your dealer will not supply you write

ONWARD MFG. CO.
Menasha, - Wisconsin

Moody Bible Institute Monthly

CORRESPONDENCE CARDS

CRANES high grade linen. Size of card $5\frac{1}{2} \times 3\frac{3}{4}$ inches. Envelopes are lined in attractive checker design. Your choice of six colors, white, blue, peach stone, green, corn, or grey. (State color wanted). Your name and address or monogram will be printed on 24 cards and 24 envelopes.

Price \$1.50 box, Postage Prepaid
THE DRAKE PRESS, 2511 Drake Ave., Chicago

THE HARVEST TRULY IS PLENTIFUL

A Native Trained Christian may be supported in various parts of the world in the work of God, for from \$15 up to \$800 a year. Would you love to work thus with your Lord? Write for free literature. Paul H. Taber, Sec., Box M, 2007 Foster Ave., Brooklyn, N. Y.

ART GLASS WINDOWS

For CHURCH — HOME
MAUSOLEUM, etc.

Schuler Art Glass Co.

625 W. Jackson Blvd. Chicago

SAVE MONEY ON YOUR READING

Next time you want a book, magazine, paper, music, anything in print that's standard—send us only the publisher's regular price. Delivery free, direct from the publisher—a cash coupon free that will surprise you and make you always a customer. Don't delay.

DISTRIBUTING SERVICE COMPANY
Lodge Avenue Toledo, Ohio

Communion Ware of Quality

Best Materials
FINEST
WORKMANSHIP
ALUMINUM or
SILVER PLATE
Individual
Glasses

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 307 1701-1705 Chestnut Street, Philadelphia, Pa.

SEEDS Plants and Bulbs Garden Supplies

Send for our 210 Page Catalogue of "Everything for Farm, Garden and Poultry." It's Free.

THE I. W. SCOTT CO.
500 Liberty Avenue PITTSBURGH, PA.

BILHORN

FOLDING ORGANS

28 Styles. Beginning with A. We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

BILHORN BROS.
136 West Lake St., Chicago, Ill.

MAKE MORE MONEY

with our new House-
hold Cleaning Device.
It washes and dries
windows, sweeps,
cleans walls, scrubs
mops. Complete outfit
costs less than
brooms. Over half
profit to agents.
Write
HARPER BRUSH
WORKS
128 3rd St.
Fairfield, Iowa



Sermons on Old Testament Characters, by Rev. Clovis G. Chappell, D. D.

This book contains a series of sixteen interesting sermons on such Old Testament characters as Isaiah, Jeremiah, Ezekiel, Lot's wife, Jacob, Moses, Balaam Samson, David, Elijah, etc. Biographical sermons are always interesting when the preacher discovers the inner spirit of the person and is able thus to interpret his actions in their true light with applications to human life. Ministers who are looking for suggestions along this line will find this volume very helpful.

169 pages. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. George H. Doran Company, New York, \$1.60.
P. B. F.

The Return of Our Lord, by A. C. Gaebelstein.

The well known editor of *Our Hope* and the author of many books upon prophecy, has gathered together all the leading passages in the New Testament, as well as fifty prophecies of the Old Testament, concerning the return of Christ. This will be appreciated by those who desire a brief compendium of the entire subject, and the student who with this book as an outline text can reach his own conclusions from a study of the Scripture references.

125 pages. $7\frac{1}{2} \times 4\frac{3}{4}$ inches. "Our Hope" Publishing Company, New York. \$1.00.

C. H. B.

Jewish Ceremonial Institutions and Customs, by William Rosenau, Ph. D., L. H. D.

This book gives a good description of the more important customs and religious practices of the Jewish people. It will be of interest to the Christian who desires to know more about the people who live next door to him and from whom he buys most of the necessities of life.

The author belongs to the class of Reformed Jews and is a rabbi of a Reformed synagogue in Baltimore. To him these institutions do not mean anything more than interesting relics of the past. The majority of the Jews, however, are orthodox, and still hold to these practices with great tenacity.

190 pages. $7\frac{1}{2} \times 4\frac{3}{4}$ inches. Bloch Publishing Company, New York. \$2.50.
S. B.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Christ and His Companions," by William Jennings Bryan. Cloth, 244 pages, \$1.50.

"Five Laws That Govern Prayer," by S. D. Gordon. Cloth, 95 pages, \$1.

"Love, the Perfume of Heaven," by George Walton King. Cloth, 64 pages, 75 cents.

"The Joy of Discovery, and Other Addresses," by Rev. John Richelsen, D. D. Cloth, 160 pages, \$1.25.

"Forbid Him Not," by Rev. James I. Vance, D. D., LL. D. Cloth, 201 pages, \$1.50.

"Demon Possession and Allied Themes," by Rev. John L. Nevius, D. D. Cloth, 518 pages, \$2.

George H. Doran Company, New York.

"The Famous New York Fundamentalist-Modernist Debates," the Orthodox Side, by Rev. John Reach Stratton, D. D. Cloth, 256 pages, \$1.50.

(Continued on page 303)

RUSSELL H. CONWELL

Authorized biography, prepared under Dr. Conwell's direction. Including complete text of his great inspirational lecture **ACRES OF DIAMONDS**. High-grade representatives wanted. Exceptional opportunity for money-making. Liberal terms. Freight paid. Credit given. Complete outfit free. Universal Bible House, Dept. 801, Philadelphia



For
CHURCH PLANS

Write
EMIL BRANDELBURG
Architect

Waverly : : Iowa

The Prayer Life

A free copy of Mr. CHARLES USHER's book on Prayer will be sent to any reader writing to—

MR. STANLEY USHER
Nicholas Croft High Street
Manchester, England



CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
AND BRONZE

SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 4 2700 St. Vincent Ave., St. Louis, Mo.

STEREOPTICONS

Rebuilt machines Complete
with carrying case \$32.25.

BARGAIN LIST OF SLIDES FREE

H. PERCIVAL RILEY

114C East 28th Street NEW YORK

VICTOR Portable
STEREOPTICON

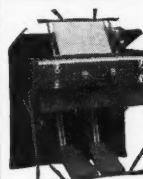


has established the
world wide standard of
Projection Excellence.

HUNDREDS OF ILLUSTRATED
LECTURES FOR RENTAL

Victor Animatograph Co.
307 Victor Bldg.
Davenport, Iowa

WRITE FOR
SPECIAL EASY TERMS



FABER
FOLDING ORGANS

Faber Supremacy—First—
Now—and Always. For
descriptive literature or
catalog, write

HOMO FABER
2066 Flournoy Ave.,
Chicago, U. S. A.

WINSTON-INTERNATIONAL BLACK FACE TYPE BIBLES

The Only Self-Pronouncing Black
Face Type Bibles Published
Best for Young and Old—Home and
School—Teachers and Students

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
325 WINSTON BUILDING PHILADELPHIA

Moody Bible Institute of Chicago

Mrs. Newton Wray

WINTER GRADUATION

The December class of seventy-two received diplomas on the evening of December 17 in the presence of an audience which filled the Auditorium.

The address, on "Man's Three-fold Nature," was by Rev. Herbert Whiting Virgin, D. D., pastor of the North Shore Baptist Church of Chicago. Mr. Henry P. Crowell, President of the Board of Trustees, presented the diplomas, and spoke some earnest words of appreciation, confidence and encouragement to the class.

In the forenoon addresses were delivered by the class speakers, Esther S. Burns and Ervin F. Austin. The subject of Miss Burns was "The Christian's Calling," and of Mr. Austin, "The Christian's Race." A. G. Rotenberry, class president, presented a composite picture of the graduates, which was accepted by Dr. Gray. The class then filed into the choir loft and sang the class song, "Kept by the Power of God," the words of which were written by Ethel R. Harper and the music by Edna P. Wright.

The Faculty and Business Staff gave a reception to the graduates at 5 o'clock,

and a dinner in their honor followed.

The graduates were: Louise Jane Akin, Minnesota; Merlva Dorothy Anderson, New York; Mildred Thusnelda Baum, Illinois; Teresa Bettes, Texas; Lillian Carrie Bode, Iowa; Esther S. Burns, Iowa; Sarah Pauline Certain, Illinois; Florence Cronk, New Jersey; Ruth Addington Douglas, Ohio; Elida Marie Freeman, Washington; Harriette M. Gitterman, Illinois; Nellie Peal Hamill, Missouri; Gertrude S. Hamilton, Canada; Ethel Regina Harper, England; Twila Delilah Harriger, Pennsylvania; Violet Jewell Heefner, Iowa; Inez Lucille Kennedy, Michigan; Jennie E. Kingston, Massachusetts; Irene Esther Knobloch, Pennsylvania; Marie I. Knutson, Montana; Leera Kathleen Kreger, Ohio; Mary Katherine McFarland, Pennsylvania; Murdean I. MacLeod, Canada; Mabel M. Moyer, Pennsylvania; Esther Beatrice Piper, Illinois; Olive Powell, Indiana; Myrtle T. Raedeker, Illinois; Florence M. Reed, Arkansas; Mrs. W. A. Rorer, Virginia; Marguerite T. Ros, Michigan; Dorothy Jean Scott Rose, Illinois; Kathrine S. Sancken, Illinois; Helen May Shaw, New York; Marjorie

Irene Simpson, Canada; Emma E. Tofelt, Wisconsin; Elizabeth Estes Turner, West Virginia; Barbara Ruth Ward, Michigan; Miriam S. Warren, Illinois; Evelyn Johnson Waterman, Illinois; Mrs. Luther N. Wheeler, Virginia; Hazel V. Williamson, Minnesota; Edna Pearl Wright, Pennsylvania; Nelda L. Zick, Wisconsin; Ervin F. Austin, Arkansas; Leslie Keithly Barbee, Missouri; Bertram Betteridge, Illinois; Mark David Boyd, Indiana; Percy B. Castle, New York; William H. Dail, Tennessee; Henry P. Douglas, Ohio; Robert M. Douglas, Indiana; Francis J. Fitzwilliam, Illinois; Herschel Fravel, Michigan; Henry Heerschap, New Jersey; Donald Gray Hescott, Michigan; Jacob Huizenga, Michigan; Harry F. Johnson, Tennessee; Will H. Kielhorn, Illinois; Paul John Knaak, Kansas; Ernest S. Larson, Illinois; Everett Earl Lewis, Illinois; Charles Robert Polley, England; Andrew Garland Rotenberry, Alabama; Gordon Hedderly Smith, Canada; Frederick Stettler, Switzerland; Frank M. Taylor, Colorado; Vincent A. Tellgren, Minnesota; George C. Westberg, Minnesota; Bernhard C. Willems, Kansas; Albert William Wright, Ohio; Samuel McKinley Wright, Pennsylvania; Paul T. Yamamoto, Japan.

ASSISTANT TO THE PRESIDENT

Mr. H. Coleman Crowell, who since November 1923 has been serving the Institute as Assistant to the Business



Manager, has been made Assistant to the President, dating from the first of the current year. Mr. Crowell's duties will be chiefly the promotion work of the Institute as connected with the motion picture of its life and work recently produced, and the radio broadcasting station, now completed and awaiting the government license for its use. Ultimately other activities of a related character may fall into his hands.



H. Coleman Crowell

—James M. Gray.

MR. LEAMAN IN INDIANA

Rev. A. H. Leaman, Acting Director of Practical Work, reports a profitable evangelistic meeting in December at Darlington, Ind., which resulted in nearly a hundred conversions. There he talked with eight people who had heard Mr. Moody at the time of the World's Fair and who said the meeting reminded them very much of Mr. Moody's meetings. A number of the young men from the vicinity of Darlington are thinking of coming to the Institute to prepare for Christian work.

"HEAVEN'S MORNING BREAKS"

Rev. Harry J. Baldwin, who was graduated from the Institute in 1914, was recently appointed superintendent of the Ganado Indian Mission. Mention was made of him in a story which appeared in the January issue under the title "In Navaho Land," but before this reached our readers Mr. Baldwin was called home. His body rests in the little Indian cemetery at Ganado.

STUDENTS OF OTHER DAYS

Howard T. Stahl, '21, is pastor of the Nazarene church at Hollywood, Md.

William H. Swan (evening student), '12, has been reappointed to the Rockville, Mo., circuit by the St. Louis Methodist Episcopal Conference.

O. H. Gerstenkorn, '18, is pastor of the Park Street Tabernacle, Kalamazoo, Mich.

Everett E. Loft, '14, in a recent letter to Dr. Gray says: "I learned the fundamentals of Christian service at the Moody Bible Institute and nowhere else."

W. A. Haggai, '22, recently conducted a two weeks campaign of evangelism and dispensational truth in the Baptist church at Brevard, N. C., under the auspices of Wayne A. Monroe, '22, Presbyterian Sunday-school missionary.

George B. Bell, '24, is secretary of the Agoga Bible class for men in the First Baptist Church, Evansville, Ind. Also associated with the varied activities of this church are John F. Rake, '04; A. C. and Mrs. Smith, '23; Mrs. Susan Coulter, '15, and Miss E. Loucks, '25.

A NEW INSTRUCTOR IN ENGLISH

Miss Blanche Mayo resigned as instructor in English at the close of the fall term owing to the fact that close attention to her work had seriously affected her eyes, making it necessary for her to seek a different kind of employment. Her resignation was accepted with regret because of her enthusiastic interest in the whole life and work of the Institute.



Miss Elizabeth Dancy

For these classes Miss Elizabeth Dancy, of Wheaton, Ill., has been chosen. She is a graduate of Taylor University, and subsequently had two years of work at Radcliffe College, Harvard University. Miss Dancy has had experience also in evangelistic work and as pastor's assistant. She is highly recommended in every way and has taken up her work as a rare opportunity for Christian service. J. M. G.

STUDENTS OF OTHER DAYS (Continued)

Miss Armenia Thompson, '20, and Miss Mina Pletcher, '19, are on the teaching staff of the Bible Woman's Training School of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Miss Pletcher is also district evangelist.

Miss Dorothy Russell, '19, is engaged in evangelistic work and Bible teaching in North and South Carolina. She writes: "I wish more Institute graduates might come into this section where the fields are white with harvest and comparatively few spirit-filled laborers."

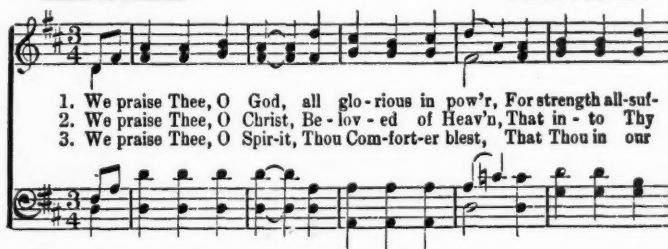
Isaac Wesley Clark, '22, is now associated with Samuel Decker, '24, in Corumba, Brazil. They are working under the Inland South America Missionary Union, and hope to establish at Corumba a training school for native pastors and evangelists. They request prayers for this undertaking.

CLASS SONG, DECEMBER, 1925

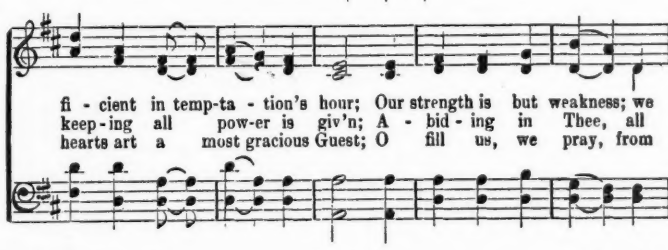
Kept By the Power of God.

ETHEL R. HARPER.

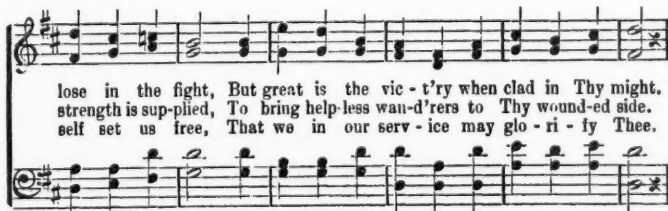
EDNA P. WRIGHT.



1. We praise Thee, O God, all glo-rious in pow'r, For strength all-suf-
2. We praise Thee, O Christ, Be-lov-ed of Heav'n, That in-to Thy
3. We praise Thee, O Spir-it, Thou Com-fort-er blest, That Thou in our



fi-cient in temp-ta-tion's hour; Our strength is but weakness; we keep-ing all pow-er is giv'n; A-bid-ing in Thee, all hearts art a most gracious Guest; O fill us, we pray, from

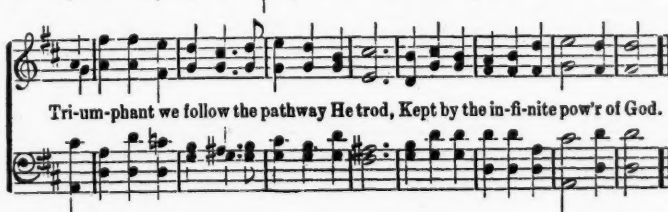


lose in the fight, But great is the vic-t'ry when clad in Thy might. strength is sup-plied, To bring help-less wan-d'ers to Thy wound-ed side. self set us free, That we in our serv-ice may glo-ri-fy Thee.

CHORUS.



Kept by His pow'r! we can-not fail, Tho' all Satan's legions our strong-hold as-sail,



Tri-um-phat we follow the pathway He trod, Kept by the in-fi-nite pow'r of God.

George C. Fisher, '18, has recently completed his third year as pastor of the churches at Arpin and Sherry, Wis. At the reception given to Mr. and Mrs. Fisher reports showed that the membership had more than doubled at the Arpin church. At the close of the evening program Mr. Fisher was presented with a purse of \$315.00 as a thank offering for his work.

Charles H. Gray, '05, is pastor of the gospel mission of Canton, Ill.

J. Fred Scholfeld, '07, has recently completed his third year as director of music at the First Baptist Church, Birmingham, Ala. A recent report shows that 1,650 have joined the church in the past three years.

Myrtle Niman, '22, is doing missionary work at the City Rescue Mission, Muskegon, Mich.



Moody Bible Institute Reunion at the home of Mrs. C. H. Judd, China Island Mission, Shanghai, Nov. 5, 1925

BORN

To Andrew, '20, and Mrs. Ruch (Martha Wolf, '21), a daughter, Emma Louise, Dec. 12, Jersey City, N. J.

To Emil G., '25, and Mrs. Teyssier, '25, a son, Howard Jennings, Oct. 8, Chicago, Ill.

To A. J. and Mrs. Gibbs (Clara V. Ault, '18), a daughter, Gene Lois, Sept. 6, Angola, Africa.

MARRIED

William M. Troeger and Cora E. Bunce, '17, Dec. 13, Des Moines, Ia.

Walter N. Landwer and Ida A. Koritz, '25, Nov. 22, Barrington, Ill.

William Joseph Brown and Eva Luella Shaver, '22, Dec. 10, Miami, Fla.

Captain David Ralph Brown, and Beulah May Brown, '17, Dec. 30, New York City.

Raymond E. Young, and Mary Theresa Hoffman, '20, Nov. 21, Tientsin, N. China.

CONVOCATION OF EXTENSION DEPARTMENT WORKERS

The members of the Extension staff of the Institute were called to Chicago for a conference December 8-17. The purpose of the conference was to enable these workers to come together for fellowship and the study of the Institute activities, to become more familiar with the work of the institution they are representing in the field. Such a gathering gave the members of the staff an opportunity to discuss the problems of the Extension Department and offer constructive suggestions. But perhaps the most important gain

from this conference was the spiritual refreshing resulting from this new touch with the Institute life and the special opportunities that were given for prayer. The activities of the opening day were concluded by a reception at the home of the president, Dr. Gray. On Wednesday the staff met with the Executive Committee of the Board of Trustees for conference and supper.

During the conference the department heads, directors of courses and others met with the Extension staff to present and discuss their particular responsibilities and activities.

One of the high points of the conference was the rally in the Auditorium from 9:30 to 12:00 noon on Thursday forenoon when the day students, the Institute Council and others were present. Dr. Gray presided and the Extension workers were the speakers. In the evening the new motion picture of the life and work of the Institute was shown for the benefit of the Extension staff and Evening School

PICTURE

Front row (left to right) Alice H. Yerxa, '22; Inez Green '24; Elsiemae Buttles, '24; Annie E. Blair, '24; Edna E. Lemmon, '24; Grace L. Fraser, '25; Mrs. Cora B. Hanna (Cora Grant, '23); Elsie L. Pottinger, '22. Back row (left to right) E. E. Strother, '07; Mrs. Mary Newell Woodbridge, '96; Hattie Bailey, '18; Mrs. C. H. Judd (Belle Takken, '96); Mrs. Cora Espeland, '11; Mrs. Caroline L. Toone (Caroline L. Kay, '17); Christiana Anderson, '01; C. G. Gowman, '11; Mae F. Mayo, '95; Mrs. C. G. Gowman (Anna C. Dukeshere, '11); Harold D. Hayward, '23, and Mrs. Hatward (Helen M. Farquharson, '22).



Left to right, front row—Rev. James J. Hobbins, Dr. J. E. Conant, Willard L. Rugg, Miss Edith I. Eminger, George V. Kirk, Miss Elinor Stafford, Millar, Grover C. Prince, Rev. C. Edward La Reau, Rev. Elmer M. Moser. Second row—Rev. Abner F. Bowling, P. Webster Campbell, Walter M. Hodges, Howard K. Nelson, Rev. H. L. Burkett, Rev. H. P. Blanchard, E. B. Buckalew, Rev. Louis H. Griffin. Back row—Rev. George E. Guille, Rev. Franklin T. Conner, Dr. Wm. P. White, Rev. James A. Sutherland.

nsion
alled
e De-
e of
nable
ether
y of
e be-
the
y are
Such
nbers
y to
the
offer
But
gain
al re-
ouch
al op-
ayer.
con-
y the
ittee
rence
ment
thers
esent
ibili-
rence
from
noon
itute
Dr.
rkers
y the
work
enefit
chool

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

The following contributions have been received from December 1 to 31, 1925, inclusive: **Africa Book Fund:** 1 Contribution, \$4.00; **Hospital Book Fund:** 27 Contributions, \$134.10; **India Book Fund:** 1 Contribution, \$4.00; **Latin-American Book Fund:** 16 Contributions, \$75.75; **Lumber Camp Book Fund:** 16 Contributions, \$98.80; **Mountain Book Fund:** 72 Contributions, \$506.34; **Pioneer Book Fund:** 51 Contributions, \$215.82; **Prison Book Fund:** 136 Contributions, \$738.64; **Seamen's Book Fund:** 38 Contributions, \$264.72; **Free Tract Fund:** 3 Contributions, \$8.00.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from December 1 to 31, 1925, inclusive: **Alaska Book Fund:** To one point in Alaska; 24 Colportage Library books, 36 Evangel Booklets, and 25 Pocket Treasuries.

Free Tract Book Fund: To 1 point in one state; 600 tracts.

Hospital Book Fund: To 24 points in fourteen states; 715 Colportage Library books, 75 emphasized Gospels, 813 Evangel Booklets, 1110 Pocket Treasuries, 8 Testaments, 800 tracts.

Latin-American Book Fund: To 2 points in two states and 7 points in five countries; 543 Colportage Library books, 664 Evangel Booklets, 12 Pocket Treasuries.

Lumber Camp Book Fund: To 3 points in two states, and 1 point in Canada; 284 Colportage Library books, 322 Evangel Booklets, 150 Pocket Treasuries.

Mountain Book Fund: To 179 points in seven states; 6120 Colportage Library books, 56 Emphasized Gospels, 4786 Evangel Booklets, 5833 Pocket Treasuries.

Pioneer Book Fund: To 66 points in 12 states and 5 points in Canada; 2719 Colportage Library books, 104 Emphasized Gospels, 3210 Evangel Booklets, 2800 Pocket Treasuries, 600 tracts, and 5 Bibles.

Prison Book Fund: To 103 points in thirty-six states and 2 points in Canada; 5109 Colportage Library books, 308 Emphasized Gospels, 5176 Evangel Booklets, 5974 Pocket Treasuries, 15 Testaments, and 462 tracts.

Railroad Book Fund: To 1 point in one state; 100 Colportage Library books, 100 Evangel Booklets, and 100 Pocket Treasuries.

Seamen's Book Fund: To 1 point in one state; 43 Colportage Library books, 42 Evangel Booklets, and 50 Pocket Treasuries.

The total amount of literature sent out on the above Book Funds during December is as follows: To 380 points in forty-three states, 8 points in Canada, 1 point in Alaska, and 7 points in five foreign countries; 15,657 Colportage Library books, 543 Emphasized Gospels, 15,149 Evangel Booklets, 16,054 Pocket Treasuries, 23 Testaments, 2,662 tracts, and 5 Bibles.

students who were not present when the Day School students saw the picture earlier in the term. On Friday the members of the Extension staff were the guests of the Institute Council for luncheon, and in the evening they were served with supper at the Evening School, later visiting the classes.

A fitting climax was the graduation, closing the fall term.

The field workers were all well pleased with the gathering and went away spiritually refreshed and with a deeper appreciation of the Institute. Their visit was a blessing and help to the students and officials whose duties keep them at the home base.

BOOKS RECEIVED

(Continued from page 299)

Macmillan Company, New York.

"What Is Faith?" by J. Gresham Machen. Cloth, 251 pages, \$1.75.

Westminster Press, Philadelphia.

"The Epistle to the Romans," by Charles R. Erdman. Cloth, 160 pages, \$1.

Pilgrim Press, Boston and Chicago.

"You Can Learn to Teach," by Margaret Slattery. Cloth, 223 pages, \$1.35.

Bible Institute Colportage Association, Chicago.

"Why I Do Not Believe in the Organic Evolutionary Hypothesis," by Rev. James Edward Congdon, D. D. Paper, 31 pages, 10 cents.

"Forethought in Creation," by W. Bell Dawson, M. A., D. Sc., M. I. C. E., F. R. S. C. Paper, 31 pages, 10 cents.

Christian Alliance Publishing Company, New York.

"The Bible: Its Christ and Modernism," by T. J. McCrossan, B. A., B. D. Cloth, 212 pages, \$1.50.

"The Life of David Brainerd," by Rev. Homer W. Hodge. Cloth, 201 pages, \$1.25.

Publication Office "Our Hope," New York.

"Song of Songs." Paper, 26 pages.

Johnson's Bookstore, Springfield, Mass.

"Understanding the Bible," by William G. Ballantine. Cloth, 203 pages, \$1.50.

John C. Winston Company, Philadelphia, Pa.

"The Memoirs of William Jennings Bryan," by Himself and Mrs. Mary Baird Bryan. Cloth, 600 pages, \$3.75.

Pioneer Publishing Company, Fort Worth, Tex.

"The New Testament Message," Volume I, by H. E. Dana, Th. D. Stiff cover, 96 pages, \$1.50.

"The New Testament Message," Volume II, by H. E. Dana, Th. D. Stiff cover, 94 pages, \$1.50.

Nazarene Publishing House, Kansas City, Mo.

"The Scriptural Sabbath," by Rev. H. G. Cowan. Paper, 109 pages, 50 cents.

Robson and Adee, Schenectady, N. Y.

"War Abolition," by Harry P. Gibson. Cloth, 192 pages, 50 cents.

Mrs. Henry J. Herge, 611 Tenth St., College Point, N. Y.

"Shall Jesus Find Faith on Earth?" by Henry J. Herge. Cloth, 226 pages, \$1.50.

Homer Bradley Miller, Austin, Tex., and Newark, O.

"Modernism and Evolution in the Light of the Saviour's Gospel Teachings," by Homer Bradley Miller. Paper, 32 pages, 25 cents.

"What Is Your View of Life?" by Homer Bradley Miller. Paper, 16 pages.

Marshall Brothers, London and Edinburgh.

"The Lord's Anointed," by Henri DeVries. Cloth, 384 pages, 7/6, net.

"Visions of Christ," by Rev. W. Graham Scroggie. Cloth, 194 pages, 6/-.

"The Second Watch," by John Macbeath, M. A. Cloth, 125 pages, 2/6.

"The Crucified and Risen Bible," by John Macmillan. Cloth, 150 pages, 3/6.

Morgan and Scott, Ltd., London.

"The Giant Masquerade," by Rev. Frank C. Raynor. Cloth, 267 pages, 6/-, net.

Sovereign Grace Union, London.

"A Reply to Some Objections to the Doctrines of Grace," by Pastor J. Willoughby, M. A. Paper, 11 pages, 2/-.

5,000 Christian Workers Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. 11, Monon Bldg., Chicago, Ill.

Prices Reduced On All Standard Make TYPEWRITERS



Lowest Prices in Years

We will ship any make you choose for one week's trial. Underwood, Royal, L. C. Smith, Remington, Oliver, etc.

Easy Terms

Pay less than rent each month and own a typewriter. Guaranteed as good as new. Perfectly rebuilt by experts—the famous "Young Process." Send for our free trial offer and new low price list now. WRITE TODAY.

Young Typewriter Co.
World's Largest Dealers in Standard Typewriters
634 W. Randolph St., Dept. 1912, Chicago, Ill.

JOHN W. DUVALL, D. C. PALMER CHIROPRACTOR

Hours: 1 to 8 and 7 to 8 P. M. Residence
Calla, Spinegraph, X-Ray by Appointment
Special Rates to Institute Students
PHONE DIVERSEY 6046
1714 N. La Salle St. CHICAGO

Does God Answer Prayer?

Modernism says "No." Believing Christians say "Yes." Which is true? \$2.00 prize given each month for the best authentic story (not over 250 words) of answered prayer. Address: "Answered Prayer," Christian Home Magazine, 1810 Young Street, Cincinnati, Ohio. Specimen copy and unique gift offer for this big, beautiful illustrated Christian Home Magazine free on request.

D. L. MOODY'S BOOKS

still in strong demand, proving a wonderful vitality and the blessing of God upon them. They adequately fill a need of today. Send for descriptive catalog—or 25c for a sample book (five copies for \$1.00, if you refer to this offer).

The Bible Institute Colportage Ass'n
822 North La Salle Street CHICAGO



Meets Every Need

The Greatest Hymns will satisfy everybody in the Church or Sunday School. Adapted for every service because it combines stirring Gospel Songs with inspired Standard Hymns. New edition on high quality paper, clean printing, and unusually strong binding. Test the book yourself.

SEND COUPON FOR SAMPLE COPY

Three bindings—Blue Vellum Paper, Silk Basket Cloth, Super-fine Silk with church name stamped in gold leaf on cover. Price per 100 copies \$35, \$60 and \$85 respectively. **TABERNACLE PUBLISHING CO., 29 S. LaSalle St., Chicago, Ill.** (Also P. O. B. following distributors)

Goodenough & Wagon, New York; Bliss Book Room, Los Angeles

Mail to Nearest Office, Dept. 600

Gentlemen: Please send me postpaid, without obligation except that I will return or pay for same within 30 days, a copy of Greatest Hymns No. 2 in _____ Binding.

Name _____

Address _____

P. O. _____ State _____

DO YOU NEED SONG BOOKS Or Other Church Music?

We supply song books, 15c and up, for Sunday Schools and all Dept. of Church work; also choir music, male and female, qt. Bks., Sacred cantatas, plays, pageants. Mother's Day and Easter Programs.

State your needs and mention this paper. We will send returnable copies to examine. **National Music Co., (F. E. Hathaway, Mgr.), 218 S. Wabash, Chicago** (Western selling agts. for Hall-Mack & Geibel Co.'s of Phila.)

WOMEN and MEN!

EASE YOUR FEET



Send for FREE CATALOG of our famous flexible, unlined Vici Kid **PILLOW SHOES**

They fit and feel like a kid glove. Require no breaking in. Price includes quality Rubber Heels. Perfect fit and style. **SEND YOUR NAME TODAY for interesting CATALOG. COMFORT!**

PILLOW SHOE CO., Dept. B1-1
170 Summer St., BOSTON, MASS.

Will bring you a 10c sample copy of the Evangel Booklets

and an illustrated catalogue of this remarkable series of 34 timely pamphlets (book-page size) comprising Bible studies, gospel addresses, inspirational matter for young Christians, corrective material (against Evolution, Christian Science, etc.) Missionary biography, new Christian stories for young people, etc. Nearly 600,000 already published. You have a dozen uses for the *Evangel Booklets*.

BIBLE INSTITUTE COLPORTAGE ASS'N
822 North La Salle Street CHICAGO

February, 1926

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittance should be sent by bank draft, postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of five or more, \$1.50 a year each. Five or more copies of one issue, 15 cents a copy. Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, 404 No. Wesley Ave., Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Accepted for mailing at the special rate of postage, provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

Where to Get What You Want

Advertising under this heading, 4 cents a word Minimum, 60 cents.

ADDRESSING MACHINES

ADDRESSING MACHINES, MIMEOGRAPHS, Rotospeeds, Neostyles and other devices for getting out mail advertising at about half new cost. The Pruitt Company, Dept. MB, 117 N. Market St., Chicago.

AGENTS

AGENTS—Quick sales, big profits, outfit given. Cash or credit. Sales in every home for our high-class line of Pure Food Products, Soaps, Perfumes, Toilet Articles, etc. Write today for money-making plans. AMERICAN PRODUCTS CO., 5947 American Bldg., Cincinnati, O.

WE HELP YOU HELP YOUR CHURCH, \$50. Monthly, Household articles, daily demand. Credit given. Get full particulars, write Rub-No Mfrs., 1023 Arsenal St., Watertown, N. Y.

BETTER POSITIONS

WANT A GOVERNMENT JOB? \$95.00 to \$225.00 month. Men—women, 18 up. Steady work. Short hours. Pleasant duties. Paid vacation. Common education sufficient with our coaching. Experience unnecessary. List positions FREE. Write immediately—today sure. Franklin Institute Dept. N 137, Rochester, N. Y.

BOOK BINDERY

BIBLES REPAIRED OR REBOUND AT A reasonable price. Satisfaction guaranteed. E. Holmgren Book Bindery, Coloma, Mich.

CHURCH FURNITURE

GET YOUR CHURCH FURNISHINGS FOR half of "Trust's" price. Pulpits, chairs, pews, baptismal fonts. Your old furnishings taken on account. Redington Company, Scranton, Pa.

CHURCH SUPPLIES

COLLECTION ENVELOPES, 8 CENTS PER carton of 52. Write Dufold-Trifold Company, Trenton, N. J.

CUT THIS ADVERTISEMENT OUT

SEND WITH YOUR ADDRESS AND FIVE cents (stamps accepted), to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive John's Gospel, with map and method of interesting others in Bible reading. Tested fifteen years. *It works.*

DUPLICATOR DEVICES

MIMEOGRAPH, ROTOSPEEDS, NEOSTYLES, Addressing machines, and other devices for getting out mail advertising at about half new cost. The Pruitt Company, Dept. M. B., 117 N. Market St., Chicago.

ENGRAVED EASTER CARDS

SEND 25 CENTS FOR A SAMPLE SET OF Engraved Easter Greeting Cards with envelopes to match, 15 cards assortment, \$1.00. Loose Leaf Book Co., Arlington, N. Y., Dept. No. 1.

EVANGELISTS AND SINGERS

FUNDAMENTAL PASTORS; SEND NAME Address, and Denomination for free folder if you desire real blessing for your people. Ira P. Dean, R. 5, Harrisburg, Penna.

DR. F. J. EVANS AVAILABLE FOR UNION OR single church revivals. 510 conversions last two campaigns. Address, 5505 W. Washington Blvd., Chicago.

HARRY C. GRIMES, EVANGELIST OF MANY years' experience. Successful campaigns everywhere under his leadership. Spiritual. Sane. Constructive. Write him 722 West Michigan Ave., Marshall, Michigan.

REV. FRANK AND MRS. MCKEEGAN EVANGELISTS, are open after March, either single or Union Evangelistic campaigns. Address, 159 W. Chestnut St.

OLD TIME GOSPEL IN THE OLD TIME WAY. Twenty years' experience as Pastor and Evangelist. References gladly furnished. Terms: freewill offerings and entertainment. Rev. C. H. Smith, Peabody, Kansas.

HIGHLY TRAINED SOLOIST. IMPELLING song director. Object lesson talks to children. Nine years successful experience, seeks engagements. B. Edward Zells, 29 Arundel Place, St. Louis, Mo.

IN DEMAND—ORGANIZES MALE CHORUS. Interests young people. Evangelistic singer of experience, John Imrie, Springfield, Missouri. Mrs. Imrie, pianist. Speaks to women and girls. Lamar, Mo., January, Union effort.

PASTORS, MAY I ASSIST YOU IN YOUR Evangelistic campaigns? Preaching the old fashioned Gospel. Leading singing if necessary. Terms: Transportation, Entertainment, Free Will Offerings. Evangelist L. R. MontGomerie, 382 Betsy Ross Place Wauwatosa, (Milwaukee) Wis.

FLOWER SEEDS

SUNBEAM FLOWER SEEDS, SPECIAL OFFER. Your Favorite Flowers, 20 assorted packages, mailed \$1.00. Sample 10c. Pin \$1.00 Bill to this ad. Tester's, 1098 Bresee Ave., Pasadena, Calif.

HEALTH COOKIES

THE PROOF IS THE EATING. SALE OF OUR Health Cookies increased 300 per cent last year. 4 boxes postpaid \$1.00. Dearing Bros., Brookfield, Mo.

HEALTH FOODS

VIM, VIGOR, VITALITY—A MATTER OF food and knowledge. We are specialists in Health Foods. Appliances and Books of Enlightenment. Write today for free literature. Hercules Hygienic Supply Co., 519 N. Central Ave., Chicago, Ill.

MUSIC

HE LEADETH ME, A NEW BEAUTIFUL sacred song, solo or duet and chorus. Price, a 10 cent coin; 20 copies for \$1.00. A. Francke, 161 Locust St., Dept. M., Chicago, Ill.

FREE—SHEET MUSIC COPY OF A NEW Song "The Heavenly Vision," by Mabel Johnston Camp. Send \$.04 in stamps for mailing. Address: Camp, 5416 Winthrop Ave., Chicago.

PASTORATE WANTED

WANTED A BAPTIST CHURCH BY A MAN who preaches the Old Time Gospel. 42 years of age, wife, no children. Address, T. J. Holder, 153 Institute Pl., Chicago, Ill.

A PASTOR DESIRES CHANGE OF LOCATION to a warmer climate on account of present state of health. Preaching since 1917, a graduate of Training School, 1923, A Fundamentalist, Experience in M. E. and Baptist churches. Prefer village or town church. For information address, Rev. W. Rickett, Marietta, N. Y.

PRAYER MINISTRY

EBENEZER PRAYER WATCH—WORLD-WIDE Intercessory Prayer Ministry. Established 1918. Thousands blessed. Send stamped-addressed envelope for Prayer-request Blank, helpful tracts, etc. George Tester, Sec'y., 1098 Bresee, Pasadena, Calif.

PRINTING PRESSES AND SUPPLIES

PRINT YOUR OWN CARDS, STATIONERY, circulars, paper, etc. Complete outfits, \$8.85. Job Presses, \$12, \$35; Rotary, \$150. Print for others, big profit. All easy, rules sent. Write for catalog, presses, type, paper, etc. Press Company, A-25, Meriden, Conn.

STEREOPTICON SLIDES

STEREOPTICON SLIDES—"STORY OF PILGRIM FATHERS," "Some Mother's Boy," "Moses," "Joseph," "David," "Paul," "Life of Christ," "Esther," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Ram's Horn," "Cartoon," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," Numerous Evangelistic Sermons (illustrated). Card brings complete list. Willis F. Hume, Oberlin, Ohio.

BEAUTIFUL COLORED LANTERN SLIDES, well written, thoughtful manuscripts, intelligent, painstaking service, with an unqualified guarantee of "Money Back if Not Satisfied," combine to make the most satisfactory slide rental service in America. The New Idea Service System, Vinton, Iowa.

PROTECT YOUR BIBLE

PROTECT YOUR BIBLE WHEN YOU CARRY it. Send 25 cents for fabric leather case. 7 1/2 x 9 1/4 envelope style, fastened, two snap buttons. Name in gold lettering 10 cents extra. E. & O. Rile, 100 Chambers Street, New York, N. Y.

SEEDS AND BULBS

25 Gladioli mixed colors..... 50c
3 Bridal Wreaths..... 75c
5 Dahlias assorted..... 50c
5 Flower or Garden seeds packets..... 25c
All prepaid, U. S. \$1.75. Catalog Free. Swedberg Seed and Nursery Co., Battle Lake, Minnesota

STAMMERING

ST-STU-T-T-T-TERING AND STAMMERING, Cured at Home. Instructive booklet free. Walter McDonnell, 132 Arcade, 1126 Granville Ave., Chicago, Ill.

STEREOPTICONS

McINTOSH STEREOPTICON AS NEW 400 watt Mazda, 50 slides and new 7x8 ft. screen, \$40.00. Try our slide rental service. Pastor's Supply Co., Mendota, Illinois.

TRACTS AND BOOKS

"WHERE CHRIST HAS NOT GONE," REVEALS heathen conditions. Leatherette, 25c; five for \$1.00. Other literature free. Don Janes, M-2239 Dearing Court, Louisville, Ky.

TRACTS! TRACTS! PLEASING ASSORTment of 100 for 25 cents. Alvah Wingert, Mont Alto, Pa., No. 1.

TWO WONDERFUL BOOKS—TRUE STORIES. Does God Answer Prayer? "Sister Abigail" Says YES! Fifty cents and ten cents. Little Is Much When God Is In It. 25 cents. Stamps accepted. Sword & Shield, 50 East Huron St., Buffalo, N. Y. GOSPEL TRACTS THAT ATTRACT. Something different. Sample package, ten cents. Hallelujah Print Shop, Oregon, Wis.

WILL YOU NOT READ "THE PERSON OF THE Incarnate God," 10 cents. "A Brief Introduction to Daniel's Prophecies," 10 cents. "The Bible History of God's Law," 10 cents? Sample packet of gospel tracts free. Alex. S. Larned, Parkville, Md.

WEBSTERS NEW INTERNATIONAL DICTIONARY. Special edition. India paper. Cost \$35. Used very little, \$22.50. Will trade for Bible study or Reference books. Or good Portable Typewriter. John Bay, Battle Lake, Minn.

"HAPPY TALKS," FULL OF LIFE, FIRE AND suggestions. 52 illustrative-demonstrative Bible talks—many wonderful fitting stories for Preachers—Endeavor leaders—teachers of boys and girls. 6x9 leatherette \$2.50. Louis R. Schultz, 546 31 Street, Milwaukee, Wis. Agents wanted.

TYPEWRITERS

TYPEWRITERS, ALL STANDARD MAKES, \$10 up. Fully guaranteed, free trial. Write for complete illustrated lists and special reduced prices. Northwestern Typewriter Exchange, 121 North Francisco Ave., Chicago.

TYPEWRITERS—ALL MAKES SLIGHTLY used, \$20 up. Easy payments. Free trial. Payne Company, Rosedale, Kansas.

GOSPEL TENTS

SMITH MFG. CO. DALTON, GA.
26 Years In Business

SONG-O-PHONES

will furnish music for Church entertainments, Gospel meetings or home amusement. Anyone can play these instruments. No study or practice necessary. Just put a SONG-O-PHONE to your lips and play like a finished Musician right away. Trombones, Cornets, Saxophones, Bass Horns, etc. Priced from 70c to \$7.00 each. Send for free catalogue and particulars about these wonderful inexpensive instruments.

THE SONOPHONE CO.

550 Wythe Ave. Brooklyn, N. Y.

, Moody Bible Institute Monthly

SLIDES,
ntelligent,
guarantee
mbine to
service in
, Vinton,

E
CARRY
7 1/2 x 9 1/4
Name in
Rile, 100

50c
75c
50c
25c
e. Swed.
Innesota,

MERING,
e. Walter
Ave., Chi-

EW 400
t. screen,
Pastor's

REVEALS
; five for
s, M-2239

ASSORT-
ert, Mont

STORIES.
gail" Says
Is Much
accepted.
alo, N. Y.
SOME-
nts. Halle-

OF THE
roduction
ble History
of gospel
Md.

AL DIC-
Cost \$35.
Bible study
ypewriter.

IRE AND
tive Bible
Preachers
and girls.
tz, 546 31

AKES, \$10
te for com-
ced prices.
121 North

LIGHTLY
ial. Payne

TS
N, GA.

NES

ainments,
t. Any-
No study
SONG-
a finished
Cornets,
ced from
catalogue
erful in-

CO.
n, N. Y.

Monthly